

THE
EVIDENCE OF IMMORTALITY

JEROME A. ANDERSON

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James A. Anderson

July 25--99.

**DR. JEROME ANDERSON
WHO DIED YES-
TERDAY**

Dec. 26, 1903



**THE OSOPHIST
OF NOTE
DEAD**

Dr. Jerome Anderson, Who At-
tacked Claims of Mrs. K. A.

Tingley of Point Lomas, Suc-
cumbs to a Lingering Illness.

**HIS CONTROVERSY WITH
WOMAN WELL KNOWN**

Dr. Jerome Anderson, one of the most prominent Theosophists of the world, passed away yesterday at his residence, 373 Twentieth street, after a lingering illness.

Dr. Anderson had gained much publicity owing to his determined views and was especially drawn into prominence two years ago when through the medium of the press he attacked Mrs. K. A. Tingley and the United Brotherhood, of which sect she is President. Mrs. Tingley sued General Otis of the Los Angeles "Times" for libel in reference to the Point Lomas settlement and during the trial Dr. Anderson, though not called on the witness stand by the defense, made a strong advocate for General Otis by his attack on Mrs. Tingley in the papers.

Among other sensational accusations made by Dr. Anderson at that time was that Mrs. Tingley was not a Theosophist. He charged her with merely being a sharp, scheming, illiterate spirit medium, who had humbugged the public. He asserted that he had letters to show that she was a woman lacking even the first rudiments of a good education. He also accused her of forging mental messages supposed to come from the spirit world. Dr. Anderson's charges caused a profound sensation at that time. Mrs. Tingley replied, and as a result, several stormy letters were published containing the accusations of each side.

Dr. Anderson, at the time of his death, was fifty-six years of age. He was born in the State of Indiana and came to California thirty-three years ago. He attended the medical department of the University of California and upon graduating practiced medicine. His first position was that of surgeon on a steamer of the Pacific Mail Steamship Company running down to Panama. He then practiced medicine in the San Joaquin Valley for two years. For the past twenty-five years he has practiced continually in this city.

He had been a strong apostle of theosophy during the past decade. At the time of his death he was president of the San Francisco Branch of the Theosophical Society, and also president of the Federation of Branches of the Theosophical Societies of the Pacific Coast. He was a well-known author on the faith. Two of his best-known books are "Reincarnation" and "Karma or the Law of Cause and Effect." He was also well known as a lecturer.

The funeral takes place from his late residence on Monday. The body will be cremated at Cypress Lawn.

THE EVIDENCE OF IMMORTALITY

Books by Jerome H. Anderson

REINCARNATION: A Study of the Human Soul. Paper, 50c; cloth, \$1.00.

SEPTENARY MAN: The Soul in Relation to the Avenues of Conscience. Paper, 50c; cloth, \$1.00.

KARMA: A Study of the Law of Cause and Effect. Paper, 50c; cloth, \$1.00.

THE EVIDENCE OF IMMORTALITY: Paper, 40c; cloth, \$1.00.

DRIFTINGS IN DREAMLAND. Poems. Cloth, \$1.00.

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SAN FRANCISCO

THE
Evidence of Immortality

BY

JEROME A. ANDERSON, M. D.
AUTHOR OF "REINCARNATION," ETC.

*There dwelleth in the heart of every creature, O Arjuna, the Master,
Ishvara.—BHAGAVAD-GITA.*



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1899

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By JEROME A. ANDERSON

77331

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TO

THE THREE AS YET UNREQUITED SERVITORS OF HUMANITY

b. p. B.

u. Q. J.

k. A. T.



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CONTENTS

	PAGE
CHAPTER I	
THE EXAGGERATED IMPORTANCE OF THOUGHT . . .	1
CHAPTER II	
SENSE-CONSCIOUSNESS	8
CHAPTER III	
THOUGHT AND IMAGINATION	16
CHAPTER IV	
THOUGHT, REASON, INTUITION, INSTINCT, AND FEELING	23
CHAPTER V	
EFFECT OF DEATH UPON THE CONSCIOUSNESS OF LIFE	34
CHAPTER VI	
EFFECT OF DEATH UPON THE SENSES	43
CHAPTER VII	
EFFECT OF DEATH UPON THE DESIRE-CONSCIOUSNESS .	52
CHAPTER VIII	
EFFECT OF DEATH UPON THOUGHT AND IMAGINATION .	57
CHAPTER IX	
EFFECT OF DEATH UPON INTUITION AND FEELINGS .	69

CHAPTER X

THE MORTAL AND THE IMMORTAL MAN	72
---	----

CHAPTER XI

THE PROCESS OF DEATH	79
--------------------------------	----

CHAPTER XII

THE RE-EMBODIMENT OF THE SOUL	88
---	----

CHAPTER XIII

THE NATURE OF THE SOUL	113
----------------------------------	-----

CHAPTER XIV

CAN THE DEAD COMMUNICATE?	123
-------------------------------------	-----

CHAPTER XV

THE HOME OF THE SOUL	135
--------------------------------	-----

 APPENDIX I

IN DEEPER DREAMLAND	141
-------------------------------	-----

APPENDIX II

THE WORLD'S CRUCIFIED SAVIOURS	156
--	-----

INTRODUCTION

This essay is an examination from a scientific viewpoint into the probability of the continued existence of human life after the death of the body. Of course, by scientific is meant the light of reason applied to the phenomena of life—not a demonstration by means of the microscope or balances. Perhaps philosophical would be a better word to use in describing its method, but as all true science is philosophical, and all true philosophy scientific, the writer is not disposed to insist too strongly upon the term used. It is believed that a careful analysis of undisputed phenomena of existence, which have been perhaps overlooked, or which have not been assigned their proper importance, will establish the truth of the persistence of life beyond the grave as certainly as any other fact of existence. It will assuredly place it upon a much firmer basis than that enjoyed by many of the accepted scientific hypotheses, such as those which attempt to prove the existence and functions of the ether, atoms, matter itself, etc.

Certainly, there can be no topic of greater or more profound interest to the human mind than that of its own survival after death. But, as is so often the case, the proof has been sought for afar when it lay immediately at hand; has been accredited to divine revelation in books, instead of to divine revelations in nature. The writer is willing to go so far as to assert that if the proof of the ex-

istence of the soul after death be not demonstrable from the phenomena of this present life by cold-blooded, scientific reasoning from the known to the unknown, then it is a chimera, and we may as well relegate it to the dogmatist and fanatic, and have done with it forever. In this assertion he is in perfect sympathy with the thought in Hegel's mind when he wrote, "All that God is he imparts and reveals, and He does so at first in and through nature." All mysteries stand revealed first, last, and all the time, in nature, had we but eyes to see and hearts to comprehend. So, let us seek in nature for the answer to this problem, Do we live after death ?



The Evidence of Immortality

CHAPTER I

THE EXAGGERATED IMPORTANCE OF THOUGHT

“**C**OGITO, ERGO SUM,” wrote Des Cartes after realizing the great truth that the source and meaning of life must be sought within. It was a terse, startling statement, and was at once seized upon by the large class who take their thinking at second-hand. But never was a philosophical truth more perverted. Translated as “I think, therefore I exist,” it has been made a shibboleth by those who sail in shallow philosophical seas. A better translation would have been, “I think, therefore I **AM**,” thus linking life with the idea of eternal being, rather than with an “out-from,” transitory existence. Neither Des Cartes nor his best interpreters limited it to thought alone, but included with it other phases of consciousness. The original meaning of Des Cartes has thus been quite lost sight of, and attention directed wholly to thought as the sole phenomenon of existence, the one proof of life, the single and distinguishing attribute of the human soul. The error has grown and widened until it

taints the entire philosophy of the West and is the direct cause of much of the uncertainty which surrounds existence after death. Thought, as most men conceive of it, is certainly destroyed by death, and having been taught to look upon man as a thinker only, and upon existence as depending upon thought, men have been driven either to deny existence after death altogether, as do modern materialists, or to set up a future life incongruous to, and ethically disconnected with, that of the present, as do modern Christians. The latter, indeed, have put forward many theories to bridge the ethical chasm between this life and the heaven or hell of the next, such as vicarious atonement, predestination, forgiveness, and other unjust and unjustifiable hypotheses, but all have signally failed when ethically examined.

The error, originated in part, at least, in the manner indicated, has been perpetuated because of the exaggerated importance given to this earth-life as counterbalancing eternity. Thought is of paramount importance to this life, but plays a minor part, indeed, in the drama of eternal life. It ceases to be the dominant faculty, for reasons which we shall examine hereafter, when man passes beyond the threshold of death. To one engaged in blasting a drill is essential; to a farmer, some variant of the plow. So to the soul, while investigating the phenomena of an unexplored universe, the power to reason from the familiar to the unfamiliar, from the group of phenomena to the underlying law of

which they are the apparently diverse expression, is absolutely essential. But just as the miner who turns his attention to extracting the gold from the quartz which he has blasted needs and uses other tools, so man, when he passes from this life of struggle and active comparison to one of rest and recuperation, lays aside his faithful servant, reason, to use other equally divine, and now more important, faculties of his soul.

Thought is truly a divine faculty, but an exceedingly imperfect one at the present stage of man's evolution. Most of the wars and woes under which mankind suffer today are the direct result of faulty thinking; of drawing differing conclusions from the same or similar data. Nor is this fault found wholly among the ignorant. It invades the very highest philosophic reasoning and has led to such widely varying schools as Idealists, Materialists, Theists, and Pantheists, and so on, each of which supports its claims by the most searching appeal to reason of which it is capable. "Holy wars" mark the pathways of blind belief attempting to force its own convictions upon others; philosophy has also its anathemas, while no two scientists are at one on any of the fundamentals of their respective departments.*

This lack of agreement ought to have warned man that thought was a somewhat frail reed upon which

* See J. B. Stallo's "Some Modern Concepts" if one desires the exact proof of this.



to lean, and to have led him to search for something more stable. But so ingrained is the idea of thought as the *sine qua non* of existence that with many, and, indeed, with most, Western thinkers cessation of thought is synonymous with the cessation of life. Existence without thought is to them absurd and even unthinkable. "I think, THEREFORE I exist," is the reading which they now give their shibboleth.

This is not so strange when we consider that every phenomenon of life is intended to and does provoke thought — else we would be but as cattle upon the hills. For this reason the very form of man is constructed so as to afford the largest cerebral development possible, as well as to ensure it the most complete protection from injury. Thought is compelled into activity by the incessant bombardment of the senses; its dormant powers evoked, *nolens volens*, by the environment in which the body is placed. So intentionally hostile is this environment that man would speedily be swept from the earth but for thought. He must rely upon it at all times. It is his sword, of which he has thrown away the scabbard; the one gift which enables him to have "dominion over all the creatures of the earth." But its activity ceases at death. The magnificent cerebral development is destroyed; the bombardment of the senses ceases, thought no longer is king, and we have to look to the energies of other faculties for evidence of the permanence of life.

Even a superficial analysis of man's conscious-

ness reveals its compound nature and shows conclusively that thought is only one of many faculties of the soul. Just as the prism breaks up the seeming unity and purity of the white light into seven startlingly dissimilar, and even opposite, constituents, so analysis shows that which seemed but the one consciousness to be composed of similarly diversified, and also apparently opposing, faculties.

As a fundamental faculty we have the consciousness of life itself; the recognition of existence. There is no doubt that man shares this consciousness with all the lower kingdoms of nature. With Des Cartes he may go to thought to *prove* that he exists, but he need not do so to *FEEL* that he does. Reason is entirely unnecessary to this recognition. Indeed, in the animal kingdom, it has been termed an instinct, because of the careful protection of their lives by animals devoid of reason. Even the sensitive plant shrinks from the touch lest its existence be endangered, and all nature cries out with one voice, "Let me live! let me live!"

It is the undifferentiated consciousness of the great ocean of Being, in which all that is exists. It vibrates through the rock; it is quivering in the massive oak. "Out of nothing nothing can come;" and the recognition of this first divine thrill of existence did not arise with man, nor even with the kingdoms immediately beneath him. It is universal; it arose in and with the first faint flutter which attracted the atoms of star dust—if, indeed, it does

not long antedate this. Its first expression may be one great cosmic, hierarchial note, which, perhaps, voices an ecstasy that each succeeding differentiation in form may lessen rather than increase. The bliss of being is certainly not so perfect in man at present as in the lower, unthinking kingdoms, for it is tainted with doubt and uncertainty, its joys are recognized as fleeting, its course saddened by the knowledge of the gulf of apparent extinction, from which there is no possible escape, which awaits its seeming close. The animal takes no thought; it eats, drinks, and is contented; for it tomorrow contains no hint of ceasing to be. Only when life is endangered does it seek to save it; while life flows its natural course the animal simply is. With the animal it is "I am," not "I exist."

It must be evident to the dullest comprehension that the consciousness of life, of being, pervades all nature, and that man holds no monopoly of it. It is also evident that he does not depend upon his fleeting, constantly changing body for its manifestation. He may do so, to be sure, for its manifestation IN THAT BODY, but to remove this by death only causes the indestructible principle to change its vehicle for manifestation. For no manifested, and therefore limited, life can be except it have a material form to focus and LIMIT that manifestation. Even illimitable Space itself is but the body of God; its formlessness the silent testimony of a Divinity above and beyond all form limitations.

So that man, unless by some unthinkable process we suppose him either inside or outside of space, must always have a body, even though in the last differentiation this be but the body of God—with whom he would then be at one. Compelled by death to abandon the gross physical body, he would still feel the same certainty of existence in inner and more ethereal bodies, until, if all matter we can comprehend be stripped off, his consciousness would exist in space and possess a body of which not even infinite power could deprive him.

CHAPTER II

SENSE-CONSCIOUSNESS

ANOTHER faculty of the soul, or mode of consciousness, is that of sense-perception.

Man's body is composed of numerous organs; some sensory, some for locomotion, some for thought, others for desire, and still others for vital or for purely assimilative purposes, and all intended to enable him to contact this plane of being, maintain his foothold here, and to assimilate the wisdom accruing out of his manifold experiences. The sensory organs are so constructed as to intercept, and enable him to take conscious note of, vibrations covering a vast, but very incomplete, arc of the infinite cycle of life. From smell or touch up to the almost infinitely rapid vibrations of color, his differing organs record the impressions or sensations produced by vibrations reaching him from without. There is, however, such a great hiatus between the higher and the lower of these as to more than suggest the possibility of his evolving other sense organs to enable him to contact still wider areas of sensuous existence hereafter. Putting this aside for the present, we find the range of his sense-consciousness to be so great, and its recep-

tion of impressions by constant contact with material things so multitudinous, that he has all his attention fully occupied if he segregates, analyzes, and gathers the ethical meaning of the phenomena with which they bring him into relation. So again we see the necessity of thought as the dominant faculty during embodiment upon earth.

Like other animals, man's response to sense-impressions must always have been, and still is, largely mechanical. But as evolutionary ages rolled by, there was accomplished the conscious segregation or differentiation of these stimuli into great classes and the consequent specialization of organs therefor, and so gradually and imperceptibly was built up man's present sense-organs. Just how these sense-impressions reach the soul, the transient tenant of the body, is not within the province of our present inquiry; suffice it to say that the unity of source of all consciousness constitutes a common bond between the most highly developed and the most lowly, which enables each to touch a base where consciousness is common to both, so that the soul can be, and is, conscious of the lowly vibrations of its sensuous body because of there being, from their common origin, something in its higher development which recognizes this, for it is a portion of the consciousness of the lower. Were it not for this common basis in which all forms and differentiations of consciousness must root, entities at differing stages of their evo-

lution would be absolutely cut off from all consciousness of other portions of the universe. Indeed, man is now conscious of but that small portion which he has actually experienced, and by experience evolved the latent potentiality of so doing into an active potency. For no manifesting entity possesses any state of consciousness which it has not evolved by actual experience in the Cycle of Necessity, or arena of evolution. Man knows and recognizes his material universe because, and only because, he has BEEN that universe in all its myriad details. He has buried himself in its rocks, pulsated with and in its rhythmic oceans, felt the peace and strength of its mighty oaks, or he could not now be conscious that such things exist.

While thought takes cognizance of these sense-impressions, it is not necessary to their existence, nor even to their recognition. The pure ecstacy arising out of the highest sense-consciousness excludes thought entirely. Indeed, thought would only mar its perfectness. Who that has ever had his soul enwrapped in the tones of a perfect harmony thought about, or tried to analyse, what was taking place? While it lasted time was not; thought had ceased its querulous interrogations, and the soul was content. It had no questionings, no doubts; it did not even "exist;" it WAS.

Similarly, beautiful landscapes, the low, ceaseless murmur of the restless waves breaking upon the shore, the roar of the storm, the stillness after it

has passed—all these things reach not the soul through the avenue of thought. They may evoke thought, but they are really a memory, a reminiscence, of the soul, and penetrate it by means of the avenues of feeling. And, if perfect, they do not even evoke thought. Man does not have to reason with himself to know that he is happy; he does not even think of it until after the wave of perfect bliss has passed.

The vibrations of seeing, hearing, tasting, and so on, roll in upon the soul and man becomes conscious of them entirely independent of any thinking process. He usually does connect them with thought, but the connection is not essential to their existence or recognition. It is largely due to the association of ideas. At the awakening of sensuous life in man at each birth his world is new and wonderful, and he is little else than an animated interrogation point—as all who have the care of children will recognize. The habit so engendered becomes despotic in its sway, and, indeed, nature intended this, so that, automatically and by the association of ideas, his questioning analysis goes on long after perfect familiarity with any phenomenon has rendered this unnecessary.

But the crowning proof that sense-consciousness is distinct from, and not dependent upon, thought is to be found in the animal kingdom. Here it is seen in all its purity and perfectness, although here it is already at work upon its Herculean task of evoking

the latent power of thinking in a soul which is revelling only in the senses. The higher animals unquestionably think, but the star-fish as unquestionably does not—its slow, laborious response to sense stimuli has not yet reached this plane of consciousness. But, *natura non saltet*, and we must not confound sense-consciousness with thought-consciousness because the two glide imperceptibly into each other. And they are but two differentiations of the one great Primal Consciousness, just as the senses themselves are but lower differentiations of the one sense-consciousness.

Sense-consciousness is thus seen to be the servant who prepares the way for thought—the pioneer who blazes out the pathways by which thought may guide its following footsteps. By its aid life becomes a long panorama of nature-sights and sounds, every one of which thought must analyse and understand. We may sit idly and drink in the sensuous impressions, but in so doing we are only laggards on the way. We should understand the meaning, from its ethical aspect, of every one of these. It is not enough to classify and name, to seek for external differences and similarities; the inner meaning of it all must be sought out. Knowledge which does not broaden the human character and make it more humane or god-like is no knowledge—its acquirement is time thrown away. But nature is infinitely patient, and although we must get our lesson before this earth grows old and dies,

to give place to newer and, let us hope, more perfect ones, still the interval is so long that there is ample opportunity, and none need fail because of lack of this.

Sense-consciousness is probably one of the lowest and most humble of all the divine differentiations within the sea of conscious life, for it is certainly one of the most transient. Yet, nevertheless, it is an absolutely necessary accessory to other and higher states, so that it will not do to pass it by too quickly. Let us rather learn its lessons, assist it to perform its duties, lean not upon its transient pleasures or the glimpse of life which it affords, but use it as a door through which we may enter the real college of life—as a preparatory department in the University of Being.

DESIRE-CONSCIOUSNESS

The consciousness of Desire is the natural sequence of sensuous perception. When one sees a beautiful thing, for example, he desires to be like it—to be the same as it. This feeling his dimly awakened reason attempts to satisfy by the possession of the thing physically. It is the craving for unity; the groping of the soul painfully and blindly its backward way across the abyss of differentiation over which it has passed. Similarly those desires whose office is to perpetuate life are at first related solely to that center of universal life which

the man feels within his own breast. He is conscious of no selfishness in desiring to live, so long as he has not separated his life from the infinite Whole. All desire is at its source pure and divine; it is differentiation and consequent further and further separation from its divine Source which permits of its becoming contaminated and tainted with selfishness. The purely divine desire to live thus becomes dulled, and for it is substituted the desire to live regardless of the rights of others, and, finally, the desire to live at the expense of others—the last and most selfish stage.

Yet a man does not necessarily associate thought with any of his desires. Memory and anticipation play a far more important part. One does not say, "I think that I want this thing," but, "I want it." Associated with thought through memory and imagination, desire speedily falls under the sway of selfishness, thus acquiring a far higher potency; but it can not be said to be the offspring of thought. The desires are notoriously strongest where reason and its concomitant, will, are weakest. When we say that thought precedes desire, we often mean only that memory precedes desire, or that we desire a thing because memory, through the association of ideas, or in some other manner, has brought the thing before our minds.

Desire is the motive for action on the part of all manifested life. Like all divine forces it is entirely impersonal and may be perverted into evil. The



devil is but God inverted, as the old saying tells us. In its highest aspect desire is but another name for compassion, for what is compassion but the desire to aid others? All the faculties of the lowliest, most fallen human soul have their roots in divinity—are but perversions through ignorance of the divinely beneficent forces of nature. Even the desires that seem—and are—most selfish are but the efforts of the soul to gain happiness through what seems to it the shortest method, and are due in the first instance entirely to ignorance. Ignorance of the meaning and purport of life; of the nature and essential divinity of the soul; of the universality of the law of cause and effect; of the fact of the repeated return of the soul to the earth, the arena of its evolution—all this makes a sad chaos of life. No wonder that men commit the most horrible of crimes in their endeavor to reach and permanently possess happiness. Men murder, steal, forge, enslave, form corporations and trusts,—commit all crimes—because their commission seems to bring happiness a step nearer. Truly, we need higher conceptions of both life and happiness!

CHAPTER III

THOUGHT AND IMAGINATION

OPPPOSITION is the law of differentiation, or rather, the means by which differentiation is accomplished. No force can be exerted except it be opposed by a counter force. The two may be disparate, the one yield to and be replaced by the other, but opposition of some degree is absolutely essential to the exhibition of energy. This being so—and its truth is self-evident—it follows that the manifestation of the faculties of the soul will tend to duality; there will be in each enough differentiation to afford the necessary basis for its activity. It may undoubtedly happen that one faculty finds the necessary opposing force at times in other faculties, as when reason opposes desire. But this outer opposition is not essential. Each faculty will be found to fall naturally into two great divisions which oppose each other sufficiently to afford the necessary energies to enable both portions to manifest and develop. Thought is no exception. In the Kosmos itself Primordial Thought divides into Absolute Wisdom, or the knowledge of worlds to be, and Creative Imagination, or the power to clothe those Primal Ideas in

form. In the microcosm, or man, there is an exact parallel. Thought naturally divides itself into two great faculties—Reason and Imagination. The latter has never been accorded its proper place in the estimate of the faculties of the soul. The Sensational school of philosophers deal with it, strange to say, with more fairness and a more acute perception of its importance than any other class. They assign it creative functions, but assert that it can only use materials which have reached the mind through the senses—whence, in truth, they also derive all the faculties of the soul. They admit that the forms produced by the imagination are new, but not the material. Still, they see that the power to take even old material and work it up into something quite new and unlike the old, is unique, and that, therefore, imagination, while employing memory as its agent in gathering material, is much more than mere memory.

It is, indeed. Few realize the tremendous power exercised in the idlest imaginings. Dream, for example, is a state where reason is notoriously in abeyance, often entirely absent, yet even the most foolish of dreams reproduce landscapes, persons, conversations, and so on, with a wealth of matter, and an accuracy of detail which is marvelous if philosophically examined. Memory may, and does, furnish much of the material for these idle visions, but this is simply because the soul is delighted with its sensuous existence, or with portions of it,

at least, and deliberately reconstructs these by the magic power of its truly creative faculty. If it be discontented with its environments of any kind, physical, mental or moral, it will quietly discard or reject these, and construct for itself others brighter and better in which memory has little or no part.

This universe is but the Imagination of God. Whatever part be played by reason in its beginnings, imagination is the mighty agent which carves out every detail. And we can easily see that reason such as we know could well be absent from a process supervised by Absolute Wisdom. Imagination is the genii at whose touch form appears. It is the opposite pole of thought, for thought and imagination are but the positive and negative aspects of one and the same thing. Thought deals with externals; imagination with interior things. Of course, reason also deals with internal things, as does also imagination with externals, but this is not the method ordinarily employed. Imagination, in truth, is slowly changing the whole earth, and especially man himself, but molecular matter is unwieldy and needs a more powerful imagination than that of man to bring about speedy change.

But we have every reason for supposing that finer states of matter are more easily affected. Indeed, there is no other way of accounting for the forms we see in dreams except to suppose them to have actually leaped into being, "full panoplied,"

in response to our imagination, and to be constructed out of matter in these rarer conditions. They persist only so long as our feeble wills hold them intact, even as the very universes will persist just so long as the mighty Creative Will of their Cosmocratores holds the idea of them clearly in its imagination, when they, too, will fade away like the vagaries of a departing dream. The "written upon the tablets of the brain" theory has long since been abandoned by thoughtful Sensationalists, or Materialists, for they recognize the insuperable mechanical difficulties which beset such an explanation. Idle dreams and equally idle fancies in waking are but the moods of a childish giant; they presage the power which will be exerted when the giant realizes his strength and exerts it intelligently.

Another thing to be remembered, and which will have a most important bearing upon the course of our future argument, is that the imagination is the subjective faculty of the soul, *par excellence*. Reason is its objective faculty, for it is so universally exercised upon external phenomena that it can scarcely be said to act interiorly, in the true sense of the term. But with imagination it is different. Its first step is to retire within; it can not be exercised while the mind is occupied with externals. For it no exterior universe is required, except to furnish material for its inner activity. In sleeping or waking, in night-dreaming or day, the external

universe is unnecessary; it creates its own worlds, and peoples them with its own beloved, utterly indifferent as to whether external universes exist or not.

Reason represents the working phase of existence; imagination its opposite, or rest, and both are equally necessary to a happy existence. The law of cycles, of alternating activity and resting, is seen throughout all nature. Ever the night follows the day; ever are the tired faculties of activity recuperated by the grateful cessation from toil. It is a law of life; it is but another example of those "pairs of opposites" by which manifestation is accomplished, and through which existence wends its blissful way. There will never be that total cessation from toil which Western religions teach, nor is there warrant for this in all nature. "Work, then rest," is the command of nature, and it has been recognized, if but dimly, by every people who have set one day apart as sacred from toil.

Imagination is a most perfect means of resting (for rest in its true sense is but a change of occupation) inasmuch as it is above all limitations of time. When one retires into its recesses for pleasure, he cares not whether past, present or future be the subject-matter for its creations. Naturally, the young choose the future; equally naturally the old prefer to live in the past. When one sits down to rest in the fictions of today, does he not enter with an equal zest into the lives and loves of

the Antediluvians, the old Greeks and Romans, the ancient Britons, as with the fates of those of the present? One rather prefers, if there be any choice, that a time be selected by the novelist which enables him to *complete* the picture presented, thus leaving no element of happiness to the uncertainty of the future. For uncertainty is the minor chord of our human existence both actually and musically. The real difference between minor and major music is unexplainable by the science of music alone. But psycho-physiology comes to its aid, and shows that the difference consists wholly in the sense of incompleteness and uncertainty which causes the feeling of sadness, and that this is due to the relation of the key-tone to the over-tones. In major music this is evident, and both harmony and melody return to it as a base of support clearly defined and evident to the most untrained ear. In minor music this relation is concealed by the position of the key-note, which is neither prominent nor dominant. Therefore, there runs through it all a sense of incompleteness and uncertainty which causes the soul to feel that melancholy which must always attend it so long as it wanders in doubt and uncertainty. It may be, and is, sweet for it is buoyed by hope, but throughout is the wail of Demeter for Persephone. And the imagination is not bound to the rock of reality, as is reason. There need be no incompleteness nor uncertainty to its creations. Throughout the days of life one

must toil with imperfection both within and without; during sleep and death is restored the perfect and unconditioned, else would the heart get hardened and the hands grow weary

Holding them up for their heritage.

Excepting moments of sensuous enjoyment, the only rest the soul knows in waking life is found in the imagination. It constitutes the sole rest of the child who has not learned to live in the sensuous and whose happy imaginings are but the fast disappearing vestiges of its blissful life beyond the grave. The boy soldier gets more true pleasure in the mock drill and the ragged attempt to imitate the uniform, than the real soldier does in all the glory of the actual battle. The child is yet living in its imagination, and the adult turns lovingly to the same source of happiness until he is taught by a false philosophy of life to seek happiness in the fleeting and equally unreal pleasures of sensuous enjoyment.

CHAPTER IV

THOUGHT, REASON, INTUITION, INSTINCT, AND FEELING

IF we now examine thought, as thus analyzed, we will find much of the doubt and uncertainty which surrounded it capable of explanation. In its dual aspect, as we have seen, it is composed of reason and imagination, these being opposite poles of one and the same faculty, and each necessary to the activity and even existence of the other. But thought is capable of still further analysis because of the fact that man is not identical with, nor the outcome of, the molecular and chemical activities going on within his body, as our Materialistic philosophers would fain prove. That is to say, its effects are so different, accordingly as it occupies itself with high or low ideas or images, as to entitle it to a dual classification, as is the case also with the desires, which are beneficent or maleficent accordingly as they are directed to high or low things.

Again, if we would regard the mind as only one of many faculties of the soul, and the brain-mind as only a semi-material organ, just as the eye and ear are purely material organs, much of the perplexity as to what happens to the soul at death

would be relieved. Just as the eye, ear, and so on, are organs which relate the soul to molecular vibrations upon this, the molecular, plane, so the brain-mind is but a superior kind of organ to enable the soul to synthesize all the various reports conveyed to it by the senses, and to reason out the relation which one bears to another. We over-estimate its importance, and imagine that the brain-mind is our very life because its bombardment by the senses is so incessant, and its response thereto so prompt. It is as though one were to assume the superintendence of a vast, rapidly revolving machine which demanded his entire attention. He would have to merge his consciousness entirely in the work which it did, and for him, while so intently occupied, the rest of the world would be non-existent. Now, sight alone bombards the senses with many trillions of vibrations per second for the violet ray alone, while if we include the whole spectrum, whose united effect is light, the number of vibrations exceeds all comprehension. Add to this, that all these vibrations reveal to the delighted soul an ever-changing panorama of beauty—an almost infinite Aladdin's Palace—and it is easy to perceive that it can not but be overwhelmed by the senses, and entirely over-estimate the importance of sensuous life. Sensuous life consists almost wholly of thoughts and images aroused by the senses, and gloated over, so to speak, by the brain-mind without even an at-

tempt being made to properly exercise the reasoning power of the soul upon them. The Sensualists are not wholly unphilosophical, but they mistake the part for the whole.

As we retreat inward we may, perhaps, reach a point where reason and imagination, as we know them, are one. We can well fancy creative imagination and divine intelligence, or reason, to be united in unmanifested deity. But in man they are in manifestation, and therefore opposed. For without opposition there can be no manifestation, as we have seen. They relieve one another, so to say, in the eternal cycle of life. When the one is most active the other is in abeyance. Both afford the very highest states of bliss. But reason offers no higher happiness than the imagination. Creative imagination even when dulled and materialized brings a happiness, as in the case of the poet or painter, which is akin to ecstasy. What must it be, then, when one has but to will, and see his images spring forth in all the glorious beauty of a primal birth?

Reason, indeed, might be said to mar the highest bliss, even as would the conscious exercise of the imagination. There must be no sense of effort in our happiness, or the soul will sooner or later tire.

Reason passes without any perceptible break into instinct, below, and intuition, above. Studied by the light of these relations, its function and office in the economy of the soul become still more ap-

parent. Both instinct and intuition are relatively much nearer the divine than is reason ; each fuses into and becomes indistinguishable from the other under certain conditions. Instinct is intelligent change of relations, unaccompanied by self-consciousness, or the intervention of reason, and reaches down into atomic and molecular activities, upon the one hand, and upward into the semi-self-conscious response to necessities of environment, upon the other. Intuition is more difficult to describe because it transcends the present normal state of consciousness for man ; yet it represents the same certainty of knowing, without the possibility of erring or the necessity of reasoning, upon mental planes, that instinct displays in action among material environments.

As said, reason merges into intuition above, and into instinct below, as it must do if consciousness be unity in source and essence. In its own domain proper, reason is but the process of comparison between things, with conclusions drawn therefrom. It is said to be the crown of man ; it is rather the collar of the serf. It is the sign of imperfection ; the acknowledgment of ignorance. It is the groping of a blind Sampson among the pillars of a material prison, and is often as destructive when it puts forth its strength. Except the real nature and essence of the things which it compares be known, its deductions must often, perhaps always, err.

The presence of reason in the universe would

seem to indicate that the Absolute itself is capable of change; of having the sum of its conscious experiences added to, and a widening of its conscious area in consequence. For if the universe exists by virtue of the Absolute, then either man, with his experiences of hopes and fears, his sufferings and bliss, is a part of and due to the action of this Absolute, or he is apart from it, and but an evanescent will-o'-the-wisp, resulting from chance combinations in the elements out of which nature constructs her eternal verities. But man can unquestionably uncover depths in his own consciousness which link him to and make him an essential factor in, the cosmos in which he apparently awakens to being; therefore, within him is acting an actual portion of the Absolute; and as he is continuously undergoing new conscious experiences, the Absolute is also doing this by means of him, its representative and agent. The infinite unity of the Absolute can only manifest itself finitely by means of an infinite succession of finite phenomena; so that unless nature be postulated as a weary treadmill where the same experiences are, after ages have cycled by, gone through with again, there must be recognized the possibility of an infinite number of new experiences. Mathematics hints at the same thing in demonstrating that an infinite number of atoms require infinite time for their infinite permutations.

Self-consciousness accompanies and distinguishes

reason. For illusion is the producer of self-consciousness, and within its grasp the soul must grope. Reason represents consciousness so blinded by matter that it believes itself separate from the great Whole; upon which erroneous conception the entire structure of personal self-consciousness is reared. Failing to recognize that the Self is the same in all, but perceiving its glimmer among the clouds of its material encasement, it proceeds to erect an impassable, if wholly imaginary, barrier between that light of consciousness within itself and the same light illumining the (to it) outer cosmos. This basic error well illustrates its nature and its province. It is the servant of pure consciousness; the hardy and fearless explorer of those unknown abysses, those dreamed-of but unattained powers which must continually arise in the infinite changes of an illimitable, resistlessly progressing Universe. It is the pioneer; the explorer; and as heedless of peril as pioneers ought to be. It blazes out the rude path which intuition transforms into the broad highway. With infinite patience it changes chaos into cosmos, and is rewarded by being itself transformed into intuition in the process.

So that reason represents divine consciousness struggling with that infinitely new succession of phenomena which the manifestation of changing universes implies and necessitates. Dealing with the eternally new and unfamiliar, it is for this reason uninformed and fallible; it ought there-

fore, to be cautious. It is divine in that it represents the divine potentiality of consciousness in grappling with and mastering new problems.

Instinct is creative imagination impressed upon plastic, obedient, unreasoning substance ; therefore, the latter plays its part blindly and well. Yet, as this impress is also an emanation, reason is bound to be born from the seed so implanted, and it appears as feeble, yet as full of promise, as a child. Its first concepts are as those of a child ; it makes mistakes, commits errors, falls under the sway of illusion, but, because of its oneness in essence, it finally wins its way back to its divine Source ; its new experiences, ripened into intuition, are added to the stores of Absolute Wisdom.

Reason, therefore, must be assigned its proper value in the study of consciousness. It is not the supreme and only arbiter, as modern thought would teach. This function has been assigned it through the glamour of its own illusions. It is invaluable as a servant ; it is but a blind master. While groping in the bonds of matter, man must perforce trust it ; but he should know its weakness, recognize that its conclusions are finite, founded upon imperfect knowledge, and liable to be set aside at any time by larger experience. And he ought ever to seek for the light of intuition which glows within his heart, and foster, encourage, and wholly trust it, for it is the lord, and reason but its humble vassal. Then slowly the recognition of the divine

man within will dawn; his divine powers will begin to function; and reason, controlled and directed, will prove of a thousandfold more service than when it ignorantly claims the throne of the true man.

Yet reason will always be. There must ever arise new conditions, new states of consciousness; for the great heart of nature can not cease to beat, nor the universes die. And with these, as we have seen, it must always be its province to grapple; so that before it is the priceless promise of endless employment; a future which can never weary nor grow commonplace.

Intuition again, is usually described as that faculty of the soul by means of which it cognizes truth directly. Yet while the soul undoubtedly possesses this faculty by virtue of its divine origin, it is only as a potentiality until further developed by its expansion through conscious experience. Intuition is stored knowledge, the memory of which the soul can draw upon; it is also the perfection of reasoning processes which go in a flash from the known to the unknown; it is the ideation of the Higher Ego—the Divine Soul which informs body after body, and which is untouched by either birth or death. For intuition is utterly inexplicable except by the light of reincarnation. Admitting—which is but the truth—that the soul lives life after life, retaining the aroma, so to say, of its conscious experiences, then intuition is seen to be but the con-

ervation of consciousness—the expansion, through infinite conscious experience of the finite I am I into the infinite I AM!

Instinct is its counterpart in the animal kingdom, but here the conservation would seem to be hierarchal—as, indeed, it may be in man, in some great Oversoul, which we can dimly sense, but can not yet clearly perceive. Instinct seems to be hierarchal because each member of any particular family possesses all the conscious power that any other individual has. One bird builds its nest just as perfectly as another of the same species, with only the slightest of divergings. Imperceptible as are these differences, they are yet in this kingdom the point of unstable equilibrium, where the ascent of life is actually taking place, and constitute the only mark by which we are sure that instinct is not a fixed quantity and, therefore, evolution not a dream, and the Cycle of Necessity a fable and an illusion. So, intuition also marks the point of unstable equilibrium for the soul—the conserved faculties of the divine man, the Ishvara who “dwells in every human heart.” It is admittedly greater in some than in others; in many it seems entirely absent, while not a few men show very clear traces of being still under the dominance of instinct—at such infinitely varying stages of evolution have the different members of the human race arrived!

Of the faculty of feeling little can be said. Feel-

ing is consciousness; to analyze it is to explain the mystery of life, to answer the riddle of the Sphinx. It is the synthesis of all the various faculties of the soul. All alike root in it at their last analysis. The consciousness of life is a feeling at its base; the consciousness that *we* are alive, or self-consciousness, is no less a feeling. To feel is to know, to be conscious.

Yet as the faculties of man run the entire gamut, from the lowest to the highest and most divine, so do the feelings naturally divide into those of the lower and those of the higher man. The former we speak of as "emotions," although the latter are often, but wrongly, included in this designation. Properly speaking, the emotions are those which appertain strictly to sensuous experiences, while the truer, deeper feelings, such as pity, compassion, love, hope, and so on, belong to the higher nature entirely. Not but that these may be evolved—perhaps liberated would be a better word—by and through sensuous experiences, for sensuous experience is the schoolhouse of the soul, but being once evolved they are naturally conserved by the real, and not by the transient, man. We see, indeed, the germs of compassion—not to be confused with the animal maternal instinct—in many animals, but this only shows the common base of all consciousness, the unity of life on all planes.

The opposite of feeling is, of course, matter, feeling being only a synonym for consciousness, or

spirit. Yet matter is only embodied entities whose consciousness is so different from our own that to us it seems non-consciousness, so that spirit and matter again are shown to be only opposite poles of the same thing. Certainly, in the deeper feelings, we are in the land of divinity, and far beyond our ability to analyze. We may not question; we can only accept and bow before the mighty mystery of life.

CHAPTER V

EFFECT OF DEATH UPON THE CONSCIOUSNESS OF LIFE

HAVING briefly studied the nature of the chief faculties of the soul, it remains to examine by the light of reason and logic the effect upon them of the death of the physical body.

At the very outset, the query meets us: Is consciousness annihilated absolutely by death, or does some portion of it escape this fate? And, if so, what portion?

Consciousness implies a cognizer, the thing cognized, and the act of consciousness itself. That which is conscious of life, in the case of primal, basic, life-consciousness, may be termed the first Manifested Logos, or Infinite Unity, which, being infinite, is certainly capable of manifesting itself in an infinite number of centers of consciousness, upon an infinite number of planes of consciousness and during an infinite succession of units of time. The thing of which it is conscious is motion—Infinite, Absolute, Motion—which is the material aspect of Itself. The act of consciousness is that Infinite Volition by which it eternally cognizes its own Being.

Motion is the material manifestation of life; recognition of that motion, the spiritual manifestation, or conscious aspect of life. A body in which motion ceases as a whole is dead as an independent body, although its constituent parts may be in violent motion. Thus we say the moon is dead because it has ceased to exhibit the two forms of motion by means of which we recognize planetary life—independent motion about its own axis, and independent orbital motion about the sun. Especially is the revolution upon its own axis evidence of volition in a planetary body, for it is a motion which astronomers have exhausted all possible theories in a vain attempt to explain. However satisfactorily their celestial mechanics may account for other motions, in the face of axial revolution they break hopelessly down. The moon, it is true, has an axial motion of twenty-eight days, but this is due to the attraction of the earth alone, and is in no sense volitional. For moons, earths, and suns revolve upon their own axes because they *will* * to do so—a fact which astronomy will be driven to accept ere long.

Absence of all motion is not only impossible, but inconceivable. A meaningless, senseless motion is unthinkable in an orderly cosmos. The effect can not be greater than the cause, and

* That is, their Regents will to do this. The material molecules of their bodies no more will to act than do those of the body of man. In both cases it is the Regent, or soul.

if we find order and plan at the periphery of being, we may be assured it exists at its center. Therefore, Absolute Motion is both planned and cognized by Absolute Wisdom, or Absolute Consciousness, and for this reason, the consciousness of life is infinite in both space and time.

The consciousness of life, then, pervades all space. It is the base, apparently, upon which all other states of consciousness rest, the source from which they spring. It is as incapable of annihilation as space itself. It is even independent of form, for it can equally well exist in the Formless. Therefore, death or the destruction of form can not destroy or annihilate the consciousness of life, or of being. But with this consciousness of existence in the human soul, is associated the added consciousness that I exist—I, a particular individual, a self-cognizing entity. Is this individualized consciousness annihilated at death?

This I-am-myself consciousness does seem to depend upon form. It is a differentiation which has arisen within the universe of life, and is a fact which must be recognized and explained—not blinked.

The I, or ego-consciousness, roots in the very Absolute itself. It is primal; it precedes and determines all subsequent evolution. From I-centers of consciousness must proceed that Infinite Ideation whose wisdom results in cosmos. To such I-centers must run all the reports, so to speak, of the

cosmic senses. It is possible, as we have seen, for the Absolute to manifest itself as an I at any point in space or time—a confused comprehension of which lies at the base of the Deism of Hegel. From these primal I-centers spring the I-am-myself—a reflected state of consciousness caused by embodiment in material forms. This manifestation of Divinity as a human soul, or self-recognizing center of consciousness, is the most wonderful of all the dark mysteries of Being.

For in the human soul consciousness separates itself from the universe of which it is a portion, and then proceeds to study and analyse that other portion which is really itself, but from which it is apparently divided. But to separate itself, even apparently, requires a material basis, as the Secret Doctrine points out, and any thing material must have form, though this be but that Primeval Chaos of which all olden philosophies speak. So that Form becomes a *sine qua non* of all soul manifestation.

It will be evident upon a moment's examination that this I-am-I which is at the base of the human soul does not depend for its existence upon the animal form of its body, however strange this assertion may seem to Western ears. But if it did, then would the sense of I-am-ness change with the changing body, which is never for any two consecutive moments precisely the same. The most radical and complete changes, as between the infant

and the old man, are all accompanied by the same sense of I-am-myself. One may feel that that self has had many experiences; that its opinions and beliefs have undergone many changes, but the inner feeling that I am experiencing this, or changing my views into these or those, is always the same. From the cradle to the grave, throughout infancy, childhood, adult life, and old age, the I has remained untouched by all the panorama which has passed before it. Character may change—it is the object of the ages and of evolution to change it—but that which recognizes itself as I never changes. The form which reflects the cosmic I am, and causes the feeling of ego-hood in the human soul, is not that of its animal body, of this we may be assured. It is permanent; it is, perhaps, the noumenon of form, and capable of manifesting in any form, whatsoever.

But the soul, or I-am-myself, does depend upon its physical form for bringing it into relationship with this molecular plane, which is done through and by means of the senses. Without physical organs for receiving and transmitting vibrations the physical universe would be non-existent for it. It sits within, occupying a plane of the universe more stable than this molecular one, and receives the reports of the senses, almost exactly as a telegraph operator might receive reports of the doings of distant cities. It is evident that if the wires were cut the operator would be unable to communicate with

those distant places, and it is also true that death must cut off all communication with this molecular plane, for the nerve-wires are completely destroyed by death.

This is the first and most important of the truths to learn from the death of the body—that it separates the soul effectually from this molecular world. It will throw a broad and bright light upon all so-called communications with the dead. It is possible to reach the dead, or, what is the same thing, for the dead to communicate with us, but it is the rare exception, and not the rule. A number of abnormal or unusual conditions must exist, which will be studied when dealing with this subject, in another chapter. It is enough for our present purpose to point out that the physical senses require physical peripheral cells to receive the impact of the vibrations coming from our physical universe, physical nerves and nerve fluids to convey these vibrations to the sense-centers, and physical cells to receive, record and preserve them until the inner ego can take cognizance of them. Death completely breaks this necessary sequence, and even sleep does so temporarily. Indeed, the latest, and probably correct, theory of the *modus operandum* of sleep supposes the actual physical interruption of this sequence by the separating, or mutual withdrawing, of the central nerve cells which are in contact when the ego is awake.

Sleep is the exact counterpart of death in that it

cuts off the soul from communication with the external universe. To all intents and purposes, a man asleep is a man dead, the sole difference being in the power that the living man has to awaken. Let the sleep be profound enough, and the dulled senses convey no reports whatsoever to the sleeper. "Seeing, and hearing and feeling are done," for him who slumbers, until he again awakens. Sleep has been too little studied; within its blank lapses of consciousness may be found the most instructive and helpful analogies with death, did we but examine them in the proper spirit. For in sleep the body is exhausted temporarily; in death it is outworn altogether. The soul rests its body ten-thousand times, but at last must lay it aside entirely, so that death is but a longer, more profound sleep. One is dead when asleep, and but asleep when dead.

Similarly, trance, unconsciousness from concussion, fainting, etc., all throw the light of analogy upon their great congener, death. The writer once questioned a particularly intelligent young man, dying from traumatic peritonitis, and in full possession of all his faculties, as to the nature of the sensation of dying. "I feel exactly as if I were going to faint," was the reply. And presently he did faint—into a swoon that will last him a thousand years, it may be. Had he awakened, by any chance, in his old body, he would have picked up from the record upon the brain cell the thread of

this life, and gone on; when he awakens in a new one, he will have to renew all his associations with this molecular universe, and again go through the slow process of building for himself a habitation. However complete and unbroken may be the web of life upon deeper planes in which the soul has its true home, the interregnum between earth lives is as real as a chasm between precipices, and can only be bridged by uniting the consciousness and memory of the soul while in the body to that inner thread upon which all its molecular and transient personalities are strung.

For the body is not the home of the soul, however much it may appear to be. It is a continual struggle for it to maintain itself here, and the slightest break in the channels by means of which it reaches the earth is sufficient to annul all consciousness of earth-life and its concerns. Fatigue wearies the delicate wires daily, and the soul is compelled to relax its hold and to abandon, if but temporarily, its communication with earth. Sleep the brain must, or madness and death will quickly follow. Disease, accident—ten thousand things—surround the soul's avenues to this molecular universe, and all seeking to exclude it from this, to it, abnormal consciousness, either temporarily, by sleep, delirium, or trance, or to destroy these approaches permanently by death.

So that there can be nothing in the casting off of the physical body to warrant the apprehension that



the I-am-myself consciousness will not survive the process. If it be, as it unquestionably is, independent of all change in the body; if it is unaltered by growth or age; if it remain the same when paralysis removes all knowledge or sensation of almost the whole of its habitation; if it survive the inter-regnums of sleep, delirium, trance or madness, during which the body is for it, at least temporarily, annihilated, then there can be no reason for alleging that death destroys or even changes this primal, individualizing and permanent consciousness of I AM MYSELF!

CHAPTER VI

EFFECT OF DEATH UPON THE SENSES

THE sense-organs are in the material body ; no one will dispute this fact. Indeed, the body is but a congeries of sense-organs, together with the various accessory systems for maintaining these in a serviceable condition, for receiving their reports, for locomotion, reproduction of other bodies, etc. Death unquestionably destroys these organs, and so cuts off all the avenues by which the vibrations of this molecular plane of the universe reach the soul. There can be no seeing, hearing, tasting, touching, or smelling of molecular things after the death of the body. And, indeed, unless we assume a sensuous state of existence beyond the grave, such as the Christian heaven or the Moslem paradise, there is no further use for these. The senses are indubitably differentiations of a divine sense-consciousness, which is one of the native faculties of the soul. They enable the soul to perceive and examine any exterior plane. The different methods by which matter may be approached and its various qualities and properties recognized, cause the differentiations of the one sense-consciousness into the so-called different senses.

These have been differentiated upon the molecular plane to meet its necessities. When the soul in its journey through the great Cycle of Necessity, finds itself face to face with any new plane of matter, it must and will meet the new conditions by constructing new sense-organs. It is said that the astral plane lies next in our pathway, and that we are already beginning to develop the necessary senses to enable the soul to contact it, and that this is the secret of the abnormal powers of mediums and psychics. Whether this be true or not, matters little to our present enquiry; the sense organs which we have evolved, and which we are beginning (very imperfectly) to use, are unquestionably destroyed by death, and with them all possibility of sensuous perception of the molecular earth. This is the all-important fact for our purpose. We are not even concerned as to whether or not disembodied souls can use the remnants of their physical sense-organs, or embryotic astral ones, for bringing them into sensuous contact with the astral plane; it is sufficient to know that the physical organs are destroyed, and that with their destruction all power of sensuous contact with the earth is gone. Whether or not other methods of communication are available will be discussed in its proper place.

Centers of sensation certainly exist in an interior and comparatively permanent vesture of the soul after the destruction of the body, but they are as useless for sensuous perception of the earth as

telegraph stations whose wires have been cut, are for communicating with distant places. No doubt the soul, through sheer force of habit, fancies it sees, hears, and tastes, upon the astral plane after it leaves the body, just as while in the body it often fancies it feels an amputated limb. But it is nothing more than the association of ideas acting under the force of habit, in the former case, and the pinching by the cicatrix of the amputated nerve-ends, in the latter, which nerve-ends, again through habit, refer the sensation to a non-existent peripheral distribution.

There seems no escape from the fact, therefore, that sensuous perception ceases with the death of the body, and that whatever is preserved of the faculties of the soul, this does not follow man beyond the grave. It is small wonder, in view of this, that death seems such utter annihilation, for our earth-lives are almost entirely based upon the reports of our senses. For the average person life consists in what he sees and hears, together with utterly chaotic and useless speculations and fancies induced thereby. The average man imagines that he thinks, but he only, idly and vacuously, re-thinks the thoughts of the very few who really do think. Deprive him of all sensuous contact with external things, and his sole recourse for thought or imagination would lie in his memory of what he had seen or heard, and when this failed or became out-worn, insanity or idiocy must result. This

has been too often proven in the cases of those only partially deprived of new sensuous association by solitary confinement. Yet the ordinary man fancies that he has had sufficient experiences during the few years of his sensuous life to occupy his mind throughout the eternities of the future heaven which he ignorantly hopes to attain. There must be a more stable foundation laid for eternity than in mere sensuous experiences, or in the thoughts arising therefrom, if the Pilgrim through the Cycle of Necessity ever reaches such a condition of consciousness—which is exceedingly improbable. Meanwhile, let us be content with the cycles of rest following upon those of activity which nature has so kindly and considerately provided for our weaknesses and our scanty intellectual accumulations during any one of our many lives in the embodied state.

Most theories of the after-death states which prevail in the West, and which are not Christian, suppose everlastingly new experiences. In other words, the traveller through the great Cycle of Necessity is hurried from experience to experience, without having the necessary time to find out the meaning of any of them, or, in fact, to really observe any of them. He is in even a worse condition than a passenger in one of our modern railway coaches. The latter is hurried through a whirling panorama of moving plain, forest, farm or city, travelling both day and night, until he arrives at

his journey's end. If the object be to simply get there in the shortest possible time, it is accomplished, but if it be to observe and study the nature and capacities of the country through which he hurries, it is not. Similarly, if the Pilgrim through the Cycle of Necessity had only to hurry to the end, the rushing from this to new experiences upon some other world would quickest accomplish his object. But such is evidently not nature's purpose. She is infinitely patient—as she is infinite in all other aspects, if we but recognize this fact. She affords us almost endless opportunities, but she is a rigidly exacting teacher, and will accept no half-learned lessons. That which has been conceived in the great, Infinite Mind will some day be accomplished, though time which we might conceive of as eternity be occupied in the task. If she desires to produce an eagle to wing his way through the ether, she may not—and does not—fashion him out of clay, a feathery Adam, and launch him in the skies. She takes a single cell, and begins a patient evolution from within without, slowly molding the potential thought into the potent form until the eagle appears, though long ages may have been consumed in the process, and the eagle for weary eons a creeping reptile before he at last leaves the earth for the sky. So there is no warrant in all or any of nature's processes for supposing that this earth, which is evidently the schoolhouse of the soul, is visited but once by its pupil, and then

abandoned eternally in order to enter new fields of unexplored phenomena, through which it is equally hurried on in that which would then be its mad rush through the Cycle of Being.

Sensuous perception is the alphabet only, in the great curriculum which reveals to the soul the mysteries of its own being. It is but reasonable to suppose that once learned thoroughly it will be laid aside or relegated to the necessary but unimportant position of all alphabets in the subsequent pursuit of knowledge. Nature would become infinitely wearisome did not her object-lessons present infinite variety. We do sometimes weary of sense-life, but only because we linger unnecessarily long over our tasks. However, it is evidently not the object of nature to keep us eternally employed in learning her sensuous alphabet. Only the very rim—the outermost portion of being—can be perceived by means of the sense-organs. We may smell, taste, see, hear, and touch the material envelope of things, but if we do not evolve the power to perceive and comprehend the essence or spirit, we can never really progress. This, nature is continually pointing out. She tempts us on by means of sensuous perception, but it is only that we may enter the path of attainment. She bombards us through the senses in order to compel us to think; she surrounds us with hostile forces to evoke our powers of resistance. She continuously removes the possibility of sensuous perception by sleep and

death to enforce upon our understandings the truth that sensuous life is not essential to the existence of the soul, but is only a temporary aid for pupils in her primary department.

There is another office of the senses which must not be overlooked, if we would rightly estimate their place and function in the development of the faculties of the soul and the economy of being. They supply the resisting force which enables the true faculties of the soul to evolve. As we have seen, any force must have a counter force or it becomes non-existent. So that the senses directly oppose themselves to the progress of the soul in this stage of its evolution. They demand that it shall cease to struggle on; that it shall abide with them. This fact is the reason for the recognition of two souls which Goethe found warring within his breast; for the spiritual man and the man of earth which St. Paul found opposing each other even unto death; it is the key to the statement in the Book of the Golden Precepts that "the Self of matter and the Self of spirit can never meet; one of the twain must disappear; there is no room for both." The opposition, the allurements, the beguilings, the temptations, of the senses, are wise, beneficent, and wholly for the soul's good. Nature may seem to lay snares for our feet, but she does it to teach us caution; she tempts us to make us strong; she adjusts the effects to the foolish and wicked causes which we set up to teach us wisdom.

Experience is the great Teacher, and errors and mistakes—aye, sins and vices—constitute her most effectual object-lessons. If earth were a place free from sensuous temptation and sin, the soul would leave it no wiser than when it came.

The recognition of the fact that the senses directly oppose the progress of the soul, and this in its own best interests, throws a flood of light upon the problem of being. If we are living in the senses alone, we may know that we are making no progress, but rather retrograding—as we undoubtedly are, if we permit them to tempt us into committing sin and vice. They are the trainers of the soul, and if they do not buffet and tyrannize over it—do not oppose strength against strength—they fail to call out the highest of which the soul is capable. The greater the temptation, the greater the opportunity to overcome; the stronger the enemy, the greater the credit for the victory. But we must face the fact, too, that the soul may lose in the contest. There would be no merit in fighting a battle where victory was pre-ordained, where the soul could not but win. The senses are the devils of all religions, the tempters in every soul-myth.

We think the senses are our friends; they are, in the experiences which they afford the soul, and in the opportunities for the development of strength which the struggle with them offers, but they become our deadly enemies unless we conquer and dominate them. Against their giant might the

soul struggles for eons, until at length it becomes, because of the struggle, a still stronger giant, and so conquers in the feud of the ages. Then will the soul be glad that it had such opportunities, as it turns from this conquered foe to other and inner worlds which it would perhaps have never dared to attempt had it not the discipline and strength growing out of its long battlings with the senses.

Since the senses directly oppose the soul, and since nature always ensures the opportunity to rest after any struggle, it is but fitting, and a portion of her great plan, that these should be laid aside at death. It is but the tired warrior unbuckling his sword after the day's battle that his rest may be undisturbed. Similarly, the senses would mar and make imperfect the rest after the battle of life, and the soul willingly lays them aside during the truce of death, even if it must again gird them on during its next struggle with the temptations of earthly existence. It is one of the wisest provisions in all the compassionate plan of nature that the deafening roar of the senses should not be heard during the rest beyond the grave.

CHAPTER VII

EFFECT OF DEATH UPON THE DESIRE-CONSCIOUSNESS

DESIRE of some nature would seem to be at the basis of all manifestation. It is as universal, as omnipresent, as the consciousness of life itself. It cannot be destroyed. Like all forms of force it may be changed into other expressions, but that which reappears must be the exact equivalent of that which disappeared; it is under, and exemplifies, the law of the conservation of force and the correlation of energy. The object of desire may be changed; one may transmute, by hard and long-continued effort, his selfish into unselfish desires, but the force will not be lessened. On the contrary, it will be apparently increased, for selfish desire stands alone and is inharmonic; while when unselfish it tends to become harmonic and cosmic; the entity draws upon and becomes in desire one with the great, infinite source of all desire and exhibits all the desire-force that its organism permits.

It follows, then, that desire persists beyond the grave, and we must endeavor, by analogy and logical inference, to determine its nature, mode of

manifestation, and vehicle. We have seen * that it is impossible to deprive the soul of a material body, even though this be as tenuous as space itself, and that there can be no reason for doubting that when the physical is thrown off, the soul is still clothed with an inner and more ethereal form. But we may go still farther with our reasoning, and declare that inasmuch as the physical body is undoubtedly the result of thought, and may be, and is, changed at all times under the force of thought, this inner body is also thought-constructed. More than this; by the facility with which this inner matter takes form under the chaotic stimulus of dream, we have every reason for believing that the soul instantly constructs for itself, under the stress of its desire to live, a body in every respect resembling in form and appearance that which is outworn. Reason is in abeyance; imagination comes to the rescue, and from the long association with the old body, together with the knowledge and feeling of the soul that it is still alive, the new form takes automatically, so to speak, the semblance of the old. Besides, the germs of the centers of sensation must be preserved, that they may expand and blossom in the next physical body, so that there is every reason why this inner form should be the counterpart of the one cast off. And there is ample evidence in the shape of doppelgangers, or double appearances of the same per-

* Chapter II

son in two apparently identical bodies, to warrant the assertion above made as to the nature of the body which persists beyond the grave. It is physical; and, while not so gross as that with which the soul is now clothed, conserves every purpose, at least so far as preserving the sense of identity and I-am-ness, which the physical body accomplishes.

The nature of the desires which follow the soul beyond the grave can but be a continuation and conservation of those which dominate it while in the physical body. Life is a continuous sequence; each successive state the legitimate offspring of those which preceded it. While it is true that this sequence may be interrupted and entirely new directions given it by the will, yet it is also true that the human will is almost a negative factor at the present stage of human evolution. The animal will, or that which arises in the lower sensual desires, almost entirely dominates man, and this is that whose origin is in each fleeting moment, and as unstable as water. It is entirely incompetent to control and divert the intense desires of a long life of animal enjoyment into any new or different channel. The automatic habit of desiring certain things will of itself carry the soul far beyond the gates of the mere death of the body.

But at death beneficent nature interrupts the succession of events by entirely depriving the soul of any new sense-enjoyments. There is, as we have seen, no seeing, hearing, or tasting, because the

organs are destroyed by death, and the most active mind will weary at length of internal desire when external gratification no longer follows. So that, little by little, these material, earthly desires die out from want of new stimulus, and inner and more spiritual ones begin to be active. Underneath the most stolid exterior, benumbed by the most selfish, and perhaps bestial, gratification of the animal nature, lie the dormant powers of a soul which is really divine. However tainted we may be with the personal equation, there are few who have not dreamed dreams of benefiting their fellow-men; who have not seen visions, however dimly, of the dawning of universal brotherhood; of an era of peace and good-will upon this sin-cursed earth. All these must have their time of activity; every longing of the soul must be satisfied; all desire, except that unquenchable one to live, must have attained fruition in the imagination, and have died out ere the soul returns to earth to again take its part in the grand harmony of Being. So after death one by one the desires will tend to become higher and purer, until the soul wearies and turns aside from the very last of them, and, breathing out its wordless prayer to its own divine Father in heaven, "Let me live again," returns to active self-conscious life, amid the old environments, and again takes up the task of the Ages—to transmute, in the crucible of sorrow and suffering, the baser metals of earthly life into the gold of spiritual existence.

Desire, then, and desire alone, creates our life beyond the grave. Each will construct for himself the place which he has prepared while in the body, and if it be a hell or a heaven, he may rest content with the assurance that he alone has been its sole architect.

CHAPTER VIII

EFFECT OF DEATH UPON THOUGHT AND IMAGINATION

WE have now to examine more fully into the effect of death upon thought. By separating it into its two poles, reason and imagination, our task has become comparatively easy. Thought, *as reason*, is almost completely destroyed by death as an active process in the ordinary man. The potentiality of thinking remains, but its provocative, sense-stimuli, no longer exists. For the chief use of reason upon any plane of manifested being is to predicate from the known the nature of the unknown; and the unknown is contacted through exteriorizing any new plane by means of sense-organs constructed of the matter of that plane. Upon this molecular plane the sense-consciousness acting through molecular sense-organs must furnish the data which reason examines and from which it draws more or less correct conclusions. Our senses also furnish the data with which the imagination must chiefly occupy itself until man has attained the power to soar beyond reason into the certainty of intuition and feeling. They can, of course, furnish no immediate data for the evolution of pity, compassion, love, etc., but

the observation which they render imperative arouses through reason these latent faculties of the soul.

Indeed, it will be well to remember at all times that the soul does not evolve, in the scientific sense of the term. All which it can ever become, all that the eternal ages can have in store for it, lies locked up in the infinite potentialities of its own being, and the passing panorama of physical phenomena only draws this into manifestation upon the finite side of life. Upon the infinite, unmanifested, subjective side of Being, may be all knowledge, all wisdom and all power, but it can only exist, as it seems to the writer, as one Infinite Whole or Unity. THAT is utterly unconscious by our standards, for these only begin with differentiation and consequent manifestation. The evolution (so-called) of the soul consists but in the transfer of the potentialities of the great undivided, subjective SELF into the potencies of the manifested, differentiated separate selves. And it may be that the sense of isolation and separation which now so saddens these separated selves will disappear when once the soul truly recognizes this fact of its basic One-ness with the Whole.

Let him who thinks the soul evolves in the scientific sense of the word pause, and reflect. How many millions of years would it take for the wind and rain to produce a plant? or for the sun to grow an eye upon the face of some granite boul-

der exposed directly to its rays? Evolution is from within without, and the potentiality lies ever within, else not all the forces of the external universe acting through the eternal ages could call it forth. The wind and the rain, the sun's rays and the darkness, force evolution, to be sure, but it is an evolution of something quite foreign to their own qualities—something to be found within the life germ alone. So that the phenomena of life do not produce, *de novo*, pity, hope or compassion, but they do stimulate these qualities of the soul itself into activity, just as the warmth and moisture compel the acorn to produce out of the germ *within itself* the mighty oak. The germ-soul, whether of the oak or the man, seizes upon the elements of that plane within which it is forced into activity, and constructs for itself a body which truly belongs to that particular plane, and which body as a *form* may be said to evolve, but it is always the inner force which guides the construction of the form; not the outer. Forms evolve under the stress of the necessities of the soul; not the soul itself. The so-called forces of nature only afford the soul opportunity to transfer the potencies of the unmanifested to the manifested side of Being to arouse from latency into activity the wondrous faculties and powers concealed within itself.

For reason to persist, it must be supplied with new data almost continuously. No doubt, the soul does reason in a dazed sort of way during that in-

terval after death for which its fading memory affords food. But this must be soon exhausted with even the strongest minds. Isolate a man from all contact with his fellows—from all sources of new phenomena in nature about him, as is done in solitary confinement in certain penal institutions—and what happens? First the weakening and then the total destruction of the reasoning powers. The man is driven into the excessive use of his imagination, and soon fails to distinguish the real from the unreal.

Let him who thinks that he has laid in a sufficient stock of knowledge in one short life to afford occupation for the rest of eternity sit down and endeavor to anticipate that eternity by dwelling in his remembrances for even one hour, and he will perceive his mistake. So, after death, however vivid the remembrances of earth-life may be, the shutting out of new stimuli in the shape of new experiences, will soon cause reasoning upon the old to grow distasteful, and they will no longer command the attention of the reason, although the imagination might find in them food for long centuries of activity during a purely subjective existence after death.

There are, of course, certain stimuli which flow in from the higher pole of man's being which may be truly termed subjective. But these are very rare in the ordinary man, and consist only in the more or less feeble attempts of the conscience to

force reason to consider the purport and effects of evil acts. These stimuli are no doubt very active for a short period after death, and may prove a source of much suffering for a time. But the totally different conditions, from those which it has been taught to anticipate, which meet the soul at death must soon dissipate all fear of hell, and with the disappearance of fear (but too often the only means of commanding attention which conscience possesses) these subjective stimuli are no longer heeded and the imagination assumes full control.

Like all force, that of the imagination, takes the direction of least resistance, which in this case is that of the greatest desires, and so each soul, when it falls completely under the dominion of the imagination, will construct for itself such environments as afford it the greatest satisfaction. As pointed out by Madame H. P. Blavatsky, if this be the Christian heaven, the soul will imagine itself to be there; if it be a Musselman paradise, this will be constructed. And no doubt the sincere Methodist will spend much of his subjective existence before again incarnating in a long, large and enthusiastic protracted meeting, during which innumerable sinners will be converted.

If one be advanced so far as to be unable to be deluded by his imagination, his reason will be exercised upon these inner stimuli, as well as from the stimuli coming from the exterior of his plane of thought, for the power to exteriorize inner con-

ditions of matter keeps step with the widening of the area of consciousness. Such an one will use his imagination consciously in actual creation, and not be left to the vagaries of its unconscious exercise—a good example of which latter we see in dreams. For just as our reason is very imperfect, so also is our imagination, and neither give scarcely a hint of what their perfected powers really are. This universe, for example, is brought into existence by the *creative imagination* of high beings who were once men; whom we may reverence but not worship, for they are of the same essence as ourselves, and are our brothers—not our gods. Where they are we must, in the eons of eternity, surely arrive.

These higher stimuli flow into the mind at all times during life, and constitute, as we have seen, the source in which arises the higher mentality as contra-distinguished from the lower. They consist of the reproofs of conscience, flashes of intuition, feelings of pity and compassion, etc., but they are so few and so little heeded, that they are hardly worth considering in the ordinary man. "Do unto others as they do unto you," is good enough ethics for him, and his after-death life will be according to his thought and desire. He who is seeking to honestly explore the beyond will take facts as he finds them and reason accordingly, and will not promise an eternity of happiness to one who, out of cowardice perhaps, repents at his last gasp. The future of the ordinary man will be constructed out

of the same material, and in the same manner as are his ordinary dreams, and if they are at first unpleasant, he may be consoled by the fact that, with the cessation of his earth-desires, he will construct the best heaven which he is capable of enjoying.

At any rate, it has been made plain that the soul can not hope to take its ordinary reasoning powers with it beyond the grave until it has crossed many wide and deep abysses in its evolutionary pathway. Reason will cease for the simple and logical cause that there will be nothing to think about. No new stimuli can reach the soul because of the destruction of the sense organs, and because it has not constructed, or evolved, those which will enable it to exteriorize the next inner, ordinarily termed the astral or ethereal according to the bent of the mind. That these organs are beginning to be evolved, the phenomena of trance, clairvoyance, etc., prove beyond peradventure, but if they were evolved to any large extent all would undoubtedly be clairvoyant and clairaudient, or be able to see and hear upon astral planes. Those souls who have, by turning their attention to them, stimulated abnormally the evolution of their astral organs will have an unhappy time after death, for reasons which will be pointed out in their proper place.

The imagination is, as we have asserted, a native faculty of the soul and one of the most important

which it possesses. Within its mysterious recesses lie unlimited potentialities. During life, and especially during waking life, its powers are but seldom appealed to, and never to create upon the physical plane. Yet the hour must come to every soul when it shall create physically by the power of imagination—else is evolution a snare and this material universe an unreal nightmare oppressing the sleep of material monsters. For though this universe was planned by divine Ideation, yet the models upon which are built its wilderness of forms, were constructed by the creative imagination of entities which, while divine, are almost infinitely lower than those in whose thought the cosmic plan originated. Blind force taking the direction of the least resistance never did, nor never will, produce form; its efforts can only end in chaos. Yet it would be as absurd to suppose the Absolute, or whatever we choose to term Creative Deity, to occupy itself with arranging and unfolding the petals of a daisy, as it would be to suppose a supervising architect to occupy himself in actually laying the bricks of the building he had planned.

But the architect must know the office and nature of bricks, and be able to determine whether or not the work has been well done. Therefore, as these lower cosmocrates are also divine—are a portion of the Divine Mind, even as man is himself—so, through this lower portion of itself, is Divine Ideation conscious of even the tracings upon the most

delicate fern. But neither the tracings nor the fern itself are *reasoned* into existence—they are imagined to be, and, lo! they ARE.

Reason is but one-half of thought, just as the negative current is but one-half of electricity. Indeed, the office of reason and that of imagination are so different that while unquestionably interdependent faculties of the soul, their action may be profitably studied independently of each other. Reason is of necessity constantly occupied with the problems of an unknown universe and its labors therefore placed upon the pinnacle of useful human attainment, while imagination is as constantly but foolishly relegated to the domain of the false and the unreal. It is assigned, half contemptuously, to the poet, or artist, who is himself looked upon as a visionary and unprofitable member of the community. Yet imagination revenges herself upon her self-appointed master by yielding to thought but vagaries, when her powers, enfeebled by disuse, are called by some unforeseen necessity into active operation.

Still, how perfect is a perfect dream! Yet every detail is the work of the imagination alone, for reason only interferes here to spoil, and causes but an unwelcome awakening. The mingling with the loved and lost, but who by the alchemy of the imagination are no longer lost but gloriously present; the perfect peace and harmony; the assembly or landscape with not one detail marred or absent—

ought not these things to awaken us to the wonderful faculty of the soul which lies ready to our hand when we shall become wise enough to use it?

And *this* glorious faculty is untouched by death! Indeed, the perfect stilling of the roar of the senses which follows upon the separation of the soul from its physical encasement affords it ideal conditions for the exercise of its wonderful powers. As we have seen, it is an entirely interior faculty, the soul, even though awake, abandoning externals completely when exercising the imagination in its purity. To think a thing out—a common expression—is slow and laborious, but to imagine it—how different is the process! Those who have enabled it by use to throw off its partial paralysis and who are thus able to exteriorize, or to *see* its creations pass before their eyes, are alone capable of appreciating what its full, unfolded potencies may contain. With eyes closed to all but its perfect visions, with ears dulled to all but its magical sounds, the subjective life of the soul under the beneficent administration of the imagination may and does become the very highest bliss.

Its exercise during waking life is marred by a sense of unreality caused by the presence of the taint of reason. Death removes all this. He who has suffered the amputation of a limb believes that he feels the presence of the severed toes because the apparatus for conveying impressions has been divided and not completely destroyed. Much more

perfectly will the inner sense-centers left after the destruction of the body by death continue to reproduce the scenes and impressions of the last life, and all under the guidance of the dominant desires of that life.

Indeed, this is so faithfully done that for a time it constitutes the means by which karma * adjusts effect to cause, and bestows upon each one the kind of a subjective life which he deserves. For he who has been low and vicious will have low and vicious imaginings, which will surely end with imaginary detection and punishment. And this must continue until the stock of sense-impressions of this nature is exhausted and those of a deeper stratum are uncovered, when his happy, or devachanic, imaginings will begin.

That which was to be shown, however, is the persistence of the imagination after death, and the possibility of this has been undoubtedly established. Sleeping is but a shorter death, and in its states of consciousness we have the warrant for the persistence of the imagination. Most dreams, it is true, are chaotic reproductions of the lowest sense-impressions, but they are none the less the work of the imagination. And if this faculty, at work in the unwieldy, molecular matter of the brain, can produce such perfect pictures, how much more must it be able to accomplish when its vehicle is that

* Karma—that truly infinite and omniscient law which adjusts effects to causes, whether on the material or spiritual side of nature.

ethereal, perfected substance which is the vesture of the soul! For it will be admitted by all but those who deny its existence altogether, that the soul uses this material, molecular body as a vehicle to express its innate powers, and to bring it into sensuous relation with the earth. It is also plain that the matter of which the body is constituted is gross and unwieldy, and that the soul with difficulty enforces obedience. Man's life is a continuous warfare with the passions and appetites of the body, thus showing to all but the willfully blind that the soul is the transient tenant of its tenement of clay. Can not the soul, then, exhibit its divine qualities in other bodies, and exhibit them with all the greater freedom, if these bodies be composed of matter more plastic and yielding? Nor can it be deprived by death of any but those faculties which depend for expression entirely upon the matter of the grossly physical body—in other words, it will be deprived of sense-impressions only. And it will only be deprived of these until it shall have built for itself a new body, when, after having assimilated all the wisdom possible out of the experiences of its past life during its subjective rest after death, it returns again to the physical earth to renew its old search for wisdom.

CHAPTER IX

EFFECT OF DEATH UPON INTUITION AND FEELINGS

INTUITION is but the wisdom stored in the higher ego (incarnating ego) as the result of its experiences during its many incarnations upon earth. The memory of these experiences may be lost forever, and it is well that this is so, for it would consist very largely in a record of mistakes and sins through many a long and weary life, but the net result, or the wisdom resulting therefrom, remains. As has been pointed out, the man who uses the multiplication table in his daily occupation does not wish to be encumbered by the memory of the hours spent in learning it originally. It is one of the many evidences of the wisdom of Those who planned this universe that its dissolution erases the records of the past, and only preserves the effects. The record of each earth-life is erased from the physical brain at each death of the body, and although preserved elsewhere in the more permanent vestures of the soul for a time, yet these, too, will likewise be overtaken with destruction as the universes of manifestation slowly lapse back into Unmanifested Being. Thus eternity presents an eternal *tabula rasa*; an infinite

opportunity to begin anew, with the memory of past errors all expunged, while at the same time preserving the wisdom accruing therefrom.

But intuition *is* the wisdom resulting from past experiences, and can never be destroyed. It will pass on life after life, and when all life as we can understand it is done, it will still be preserved in the unfathomable abysses of Infinite Wisdom.

So with the Feelings. In the last analysis, they are consciousness itself and are just as indestructible as is this. The only question which could possibly arise is, whether the feelings are preserved as an individual expression; whether egoism accompanies them back to the Infinite, as it has certainly accompanied them as a potentiality in their journey out from that Infinite. That the feeling of ego-hood, of I-am-I, has arisen in nature, and is now expressing itself in man, is conclusive proof that it came from Divinity and will re-become divine, even if it does not constitute the very essence of Divinity itself, as many philosophers, notably Hegel, have believed and taught. No stream can rise higher than its source, and if we find the feeling of I-am-ness expressing the very acme of consciousness and at the apex of evolution, we may expect confidently that it will be still farther accentuated as man rises to higher states. Our selfish conception of it will and must disappear, but who can conceive of the power and glory of an Hierarchical I—a great note of common

consciousness as much beyond the petty, personal I as the united strength of all humanity is superior to that of any unit thereof? And beyond this lies the cosmic I, and still beyond the universal I-am-myself-and-all-others, of perfected bliss!

So that we have every warrant for assuming that the feelings will always be associated with an I who feels them, and that this I will never cease to be our very selves, although we may be made happy beyond all conception in finding that within that which we feel and know to be our own ego-hood is also that of all humanity—of all that lives and breathes.

For this is brotherhood: to find within our own hearts all our lost brothers; to hear in our own voice, the tone, the mass-chord of all humanity, and to feel that in the far-off eons to come we may be able to include the entire manifested universe in one solemn, cosmic harmony that breathes its, and our, bliss in one great I-AM!

CHAPTER X

THE MORTAL AND THE IMMORTAL MAN

IT has become clear in the course of our study that man falls naturally into a mortal and an immortal portion—a perishable and an imperishable part but thinly welded together and easily separable. The materialistic belief that the whole man perishes at death, and the equally materialistic teaching of one life in a physical body followed by an incomprehensible, eternal heaven or hell, are both due to the same causes. They arise in mistaking the man of flesh for the real man, and for the somewhat childish reason that he is tangible and in sensuous evidence, while the real man is not discoverable by the senses but must be sought out by the aid of reason—a thing which we proudly claim to possess, but of which only the first faint functionings are beginning to flutter and stir in our being. Reason, in the brain-mind, has only reached the stage of ignorant egotism, that wherein it sees nothing unreasonable in supposing that the sun and moon were created solely to light man's doddering footsteps by day, while the stars which inhabit the unthinkable abysses of space are only put there to afford a very imperfect substitute

for the sun and moon at night! Nothing absurd is discovered in the teaching that this is the only inhabited spot in the universe! Yet we think we reason! It is well that the magnificent *reason* of our brain-minds does not follow us beyond this very imperfect life, but must be constructed anew at each return to earth.

The mortal portion of man, having been constructed especially to relate his consciousness to this earth—to enable him to approach a state of matter far below that of the real home of the soul by means of the coarse and imperfect senses—it is small wonder, in view of his imperfect reasoning powers, that this specially constructed bundle of sense-organs should appear of such paramount importance, or that earthly concerns should loom so large upon his mental horizons. Indeed, it is right that we should bend our energies and direct our will towards any task at hand, and not permit our minds to go wool-gathering. Our present task is to understand the meaning of life here, and to profit by its lessons, for the entire universe is divine, and no portion of it unnecessary to the soul's experiences. It is, therefore, only the fatuity of unnecessary ignorance which makes man blind to this indwelling, immortal portion. All nature cries aloud that existence does not depend upon the material *form*, and demonstrates this beyond cavil every time it reproduces the dead plant, with every detail preserved in all its perfection, from a seed or

bulb. Except in a few instances, as the lotus, for example, there is absolutely no hint of the form which lies hidden in the germ that reproduces either animal or vegetable creations. The one seed will evolve from its mysterious recesses the humble, tiny fern; its exact counterpart, the acknowledged monarch of the forest. Two ovums, almost exactly identical in external appearance and internal histology, will result in the colossal elephant and the pigmy mouse. This divergence in form is solely due to the inner force coming from the soul-side of nature; the so-called external forces—the air, sunshine, earth, water, etc,—are powerless to produce the slightest original variation.

Scientists have dissected and analyzed the material universe to discover the secret source of the wonderful development of life, and have at last been compelled to admit the old, despised vital force as a factor. And, however external the sources of the ordinary physical forces may appear, this vital force comes from within—from some mysterious realm to which the senses, aided with all the instruments of precision of science, can not penetrate. This fact ought to have directed attention to an inner man as the permanent base upon which the outer was constructed, but it did not. Earth and its transient concerns have been held to be of paramount importance, and the interests of the real man neglected and forgotten.

Man loses by death his sense-organs which re-

lated him to the earth of molecular matter. With them he loses the power to externalize his universe, and must live in a world of his own creating until he rebuilds his sense-organs upon reincarnating. The senses, also, having furnished the data upon which reason was exercised, the latter power slowly ceases its functions under the lack of new stimuli. Comparing, therefore, the permanent with the impermanent portions of man's nature, we have:

THE MORTAL MAN	THE IMMORTAL MAN
The Senses	The Consciousness of Life
The Lower Desires	The Imagination
The Emotions	Intuition
The Brain-Mind	The Feelings.
Reason (due to objective-stimuli)	Reason (due to subjective stimuli)
The Physical Body	The Causal Body
The Astral Body (Linga Sarira)	

It is at once apparent how perfect is the man who passes on from life to life—the eternal Pilgrim, for whom death does not exist—and how imperfect and unimportant the unreal man who passes away at death. The physical and astral body perish, and with them go all the lower man—his impulses, his lower desires, emotions, brain-mind, and all thought which is aroused by the senses. But the soul takes with it the consciousness of life, the imagination, the higher, or subjectively aroused reason, the intuitions, the feelings,

and all these in a body so stable, yet so ethereal, that no entity struggling in the cycle of evolution can disturb the perfect peace and safety of man's subjective existence. Nay, no entity lower than the gods can even know of his existence—much less disturb his felicity. He exists far above—or within—the great ocean of being; where change is not; where the ceaseless struggle for place, which affords the necessary training ground for entities actively climbing the ascents of life, is unknown. He does not exist; he IS. He has ascended, if but temporarily, to the Sources of Life; he sits beside the Fountain of Being.

It may seem startling to the unthinking to assert that the brain-mind perishes; yet not only is this true, but all progress would be choked and stopped, if it were not so. That this is true is self-evident from the fact that all start with absolutely no mind at birth. Whatever hypothesis of life we may set up, all must admit that the brain-mind is the result of experience and education, acting under the law of cause and effect. The higher mind comes over as a potentiality, and is only capable of exhibiting its powers when the necessary conditions are furnished. Genius is evidence that the higher mind, or that belonging to the reincarnating ego, is enabled to act, and its rarity is the warrant for the assertion that the great mass of humanity live only in the brain-mind. For much that is called genius is not at all this divine faculty.



Musical, mathematical, and other infant prodigies, are often but the effects of brain-mind training acquired in former lives, and which passes over as the karmic heirloom of the lower ego—not the higher. A very fine mathematician, for example, may be very low morally, and the same is true of musicians, which shows that this is not the higher ego manifesting its divine functions, but a karmic sequence of lower, brain-mind training. The tendency to, and expertness in, thieving or counterfeiting, may be, and is, also transmitted as the effects of a former life of crime, yet we would hardly, in these instances, term the unfortunate possessor a genius. But this has been fully dealt with in the previous works of the author.

It is evident that the brain-mind represents the mortal man, for it perishes at the death of the mortal portion. The possessor of an hundred painfully acquired languages, for example, loses all recollection of them after death, or at least before reincarnating. Much of the training and instruction that our brain-minds receive is positively hurtful, as cultivating shrewdness and similar qualities at the expense of the finer feelings and altruistic sentiments. Witness the philanthropist, who is almost universally regarded as a kind of softy, to be admired, perhaps, but not imitated by any means.

So that he who is compelled, or rather permitted, by death to retire to the divine shores of subjective life, leaves little, indeed, of any value behind. He

is in an incorruptible body; he has the consciousness of pure, blissful existence; he constructs his own paradise by the divine power of his imagination; intuition and the higher reason abide as faculties for use in the next earth-life; the divine feelings of pity, compassion, love, hope, find in this subjective state ideal conditions for their divine functions. For who in the body, even, would not relieve suffering and make others happy if he could do so without cost to himself, and without conscious effort? All this the soul freed by death from bodily desires and limitations can in its imagination do and, therefore, however much it may be disturbed by its lower desires for a time after death, when these subside, and the real, subjective life of the true ego begins, it will be dominated only by the very highest desires of which it ever dreamed while in that body now cast aside.

CHAPTER XI

THE PROCESS OF DEATH

DEATH itself is at present a most mysterious and appalling phenomenon. It takes place under the law of cycles, which is itself inexplicable. We can only recognize death as a law of Being, and submit to its immutable decrees.

It is a phenomenon of change, and, of course, occurs most quickly and oftenest where change is the most rapid. And that, unfortunately for mortals, is exactly the condition which obtains in our unstable world. Not in all the eternities during which it has existed has it been for a single moment the same. It is a Wandering Jew—unable to find rest until it shall be at last dissipated in space. From the moment in which its star-dust began to be magnetically attracted towards a non-magnetic center, throughout all the states of fire, gaseous, liquid, and solid, down to that in which it slowly dissipates in space—a cold, dead moon—a world is under the domain of change; of restless, resistless motion not only as a mass, but down to its tiniest molecule.

Death is a change which need be neither mysterious nor appalling. It is our benighted view of

life, the belief that we are here upon earth for the first time, and that we leave it for all eternity in dying, which makes it seem dreadful and awesome. We have refused to look beyond the grave from the point of view of common sense—to say nothing of true science—and can see naught in the gulf beyond; a gulf entirely of our own creating. The most superficial examination ought to have convinced us that the body was not the real man, and that its perishing was but a comparatively trivial incident in the progress of the soul. The body changes constantly from the cradle to the grave; the soul is a spectator, and its recognition of self is immutable and eternal. It lives in the eternal Present, in that NOW whose mysterious persistence affords mortals a hint of the real nature and essence of eternity. It is NOW with the first dawn of consciousness in the child; it is NOW when the vigor of manhood is attained; it is still NOW when the panorama of molecular life fades because the failing bodily senses no longer enable the soul to perceive it. Ought not this persistent now-ness to lead us to suspect the truth—that the soul belongs not to time, but to eternity? and that time is but an illusion caused by the fleeting panorama of material phenomena?

The body dies, as said, in obedience to the law of cycles—that mysterious ebbing and flowing of something which would seem to be akin to a positive and negative life-electricity, and which will

not permit a permanent association of the life-atoms, but drives them asunder when some unknown point of equalization of energy is reached. Normal death is as painless and far more pleasant than the sinking into sleep of a tired wanderer. That tremendous energy which, in the case of the the heart suffices to lift so many tons of foot-pounds of blood during the twenty-four hours, and in the deltoid muscle alone enables it to exert a force of some six-hundred pounds, when, after death, the same muscle will only sustain a bare fifty; that mysterious, wonderful force is withdrawn, and the body dies — quietly, suddenly, painlessly. No illness precedes it, for it is a perfectly normal process. If there be suffering in abnormal death it is because it is abnormal, but it is doubtful even in this case. The accumulation of carbonic acid gas through the failure of the respiration and circulation acts as an anæsthetic in almost all cases, and death is thus rendered painless.

But during this process of physical death occurs an awesome, fearsome hour for the soul. It is brought directly before the Judgment Seat, and sees all its acts pass before its freed and quickened vision, knows wherein it has sinned, and in what it has done well. For the Judge upon the Judgment Seat is ITSELF. Freed from the clamor and confusion of the senses, with all its powers evoked and quickened by the tremendously important event which is taking place, the soul itself sits in judg-

ment upon its past life. No sin can be hidden, for the soul knows them all—participated in them all. There can be no hiding from that GOD which we suddenly find our real selves to be! All through life the Judge has spoken—has warned its lower, incarnated self when it walked in evil paths, but alas, too often the solemn voice was unheeded! Materialistic philosophy (so-called) has even tried to still its counsels by declaring it to be only the outcome and product of education and environment. For the voice of the Judge during life is CONSCIENCE, and although it may say different things to different men—may even issue contradictory commands in different cases—yet it never fails to warn a man of the wrong he contemplates, and to point out the best and highest path which he has rendered it possible for him to take. That it tells a savage that he ought to kill his enemy, is not because it is right to kill enemies, but because the savage has so benumbed its voice that nothing better than this can be understood by him. From whatever heights one may have attained, into whatever depths one may have fallen, its voice is always perceived, counseling the very highest which that particular soul can understand. It holds no one to account except for those conceptions of right and wrong which he is capable of understanding. It draws no hard and fast line to which all must hew. One man's right is not another's unless he is capable of realizing fully its ethical bearings. It

will lead any soul out of any depths, however low, if he but live up to its highest warnings, for as his moral perceptions become less clouded by his upward effort, so will it set newer and ever higher conceptions before him. Because it speaks in differing voices to differing men is not that the source is less divine, but that the vehicle through which it must make itself heard is less perfect.

Man is the very highest expression of divinity upon earth, and the depth and grandeur of that divinity he little realizes when incarnated in, and listening to, the roar of the senses. But in the solemn hour of death these are stilled, the soul stands in the presence of its Higher Self; judges itself, and KNOWS that the judgment is just. This reviewing of the acts and thoughts of the passing life is too well attested by science to be questioned. Case after case of partial drowning, or hanging, or deadly peril to bodily existence, have been recorded wherein the whole life, down to its most minute detail, has passed in review under the extraordinary stimulus of the circumstances which encompassed the soul. But such cases are only faint foreshadowings of that which takes place when death has really seized upon the body. Here, the busy brain deliberately reviews the ebbing life to its uttermost detail, and, without passing any formal sentence, simply KNOWS the effect which will await each act if the account have not been already balanced. It sees the circumstances which must surround it in

its next life, in order to satisfy that exact justice which holds the universe in its unrelaxing grasp. Being divine, and face to face with its own divinity, it demands that justice be done even though the future life which confronts it be full of the blackest horror. Nothing but personal suffering, it well knows, can atone for the personal sin. The soul stands in the presence of the Christ, which is itself! None but the SELF may atone for its lower selves, and this can only be done by affording exact justice in every instance of transgression.

That the soul willingly yields to the delights and temptations of sensuous existence, is shown in that sincere repentance which so often accompanies illness. This fact has passed into a popular proverb which runs :

The devil got sick —
The devil a monk would be;
The devil got well —
The devil a monk was he!

Such an universal desire and resolution to live a better life when this physical one seems to be approaching its end, is the surest proof that we are not living up to the well-understood behests of our conscience. If we quail in the presence of the voice of conscience in sickness, how will it be when the soul stands in its presence with all its deeds fully unveiled in the hour of death?

This is the bar, and the only bar, before which the soul will ever be arraigned. In this court

there can be no partiality, no forgetting, no confusing, no forgiving. Only justice—exact justice. The soul will go forth from it not to everlasting damnation nor to eternal bliss, but to the atonement of another life, where it will have opportunity to right all the wrong it has done, and to stand before itself at the end of its long pilgrimage, justified and glorified!

We can follow by the light of scientific facts the fate of the soul even after death for a time, and know what awaits it. This is due to the fact that life is continuous, and that no hard and fast lines divide life in the body from that out of, and beyond, the body. One of the most instructive experiences along this line of phenomena is recorded by a physician. It is especially valuable because of the trained power of observation and ability to analyze which its experiencer possessed. He relates that as he lay upon his bed, severely ill, he appeared to die—and did die, so far as the observation of his attendants could determine. He found himself out of his body and watching with a curious interest the weeping relatives who surrounded it. Suddenly he perceived that he was entirely naked, and feeling somewhat abashed he started to leave the room, but had not reached the door when, to his surprise, he found himself clothed. Passing out of the house, he noted all the objects with which long association had made him familiar. Nothing appeared new nor strange until

he had gone some little distance, when the road, perfectly normal heretofore, suddenly ascended into the sky. From this time the real and the unreal were strangely blended, growing more and more confused, until a lapse of consciousness ensued, when the physician found himself again in the body, with his relatives rejoicing at his apparent resuscitation from the dead.

Now, if this entirely truthful account is carefully studied, it will be at once apparent that the imagination plays the leading role in the soul's consciousness after death. The feeble remains of the physical senses enabled the bodiless soul to locate itself physically for a time, but were not sufficient to prevent the subjective visions of the imagination being interjected. All of us unconsciously locate heaven above, notwithstanding the fact that above is never the same direction for any two successive moments. For this reason, the physician unconsciously to himself projected the road in an upward direction—pretty good evidence, by-the-way, that his conscience was not troubled very much, else it would undoubtedly have inclined to the opposite angle! Similarly, the clothing which appeared in response to his unexpressed desire for it, shows how quickly the imagination responds to our lightest thought. Out of its depths all the environments of the naturally disembodied soul appear as surely and as instantaneously as when God said: "Let there be light; and there *was* light!"

To each soul must come differing experiences after death because each one will create differing surroundings out of the resources of his own imagination. The persistence of the remains of the senses will be much greater in some than in others. The activity of the imagination will be displayed in a thousand ways, accordingly as the passing life has given it trend or bias. Out of its activities will grow all the heavens and all the hells which the soul ever experiences in post-mortem conditions. And when the imagination shall have become wearied, or its stock of material exhausted, then will come a new rest and sleep—only this time the sleep will be that waking dream we call earth-life!

CHAPTER XII

THE RE-EMBODIMENT OF THE SOUL

THE relation of the soul to the body and to the disembodied state can not be adequately explained except the fact of its repeated re-embodiment or reincarnation be accepted. As this is an unfamiliar belief in Western lands, it has been thought best by the writer to condense the evidence which demonstrates it to be a fact in nature, and the chief factor in, or, rather, the very process of, evolution, into a brief chapter upon this subject.

An examination of the philosophy and fact of reincarnation demands the establishing of the affirmative of the following propositions, viz:

1st. That re-embodiment is a universal law in every kingdom and upon every plane of nature, and includes man by virtue of his being a part of nature, distinct in but not separate from the Whole.

2nd. That reincarnation in man is a specific return of the same, distinct, individualized soul to successive bodies without loss of conscious identity.

These two propositions—the second of which is indeed but a corollary of the first—are fully

capable of proof under the most exacting methods of scientific procedure. The latter has been declared by a German philosopher to be only scientific when all investigators can arrive at similar results by repeating the processes of any alleged demonstration. This test Theosophy fully accepts in its proof of the fact of reincarnation; and only demands that the steps by which it arrives at this demonstration be repeated and not set aside without proper examination, as is too largely the custom of so-called scientists of the West when dealing with the spiritual aspect of nature.

The proofs of reincarnation, then, are to be found in the law of evolution, of which it is the process, and in the further laws of the conservation of force and the indestructibility of matter. Certain axiomatic truths will also be of service if kept in mind as we proceed, the most important of which are:

That the lesser can not contain the greater.

That the widening of a conscious area is the exact equivalent of a physical or mathematical addition upon lower planes.

That any law in nature must of necessity be universal.

In illustration of this last truth of the necessary universality of law, a moment's digression may be permitted in order to show why any law whatever which obtains in any kingdom of nature must be an universal law. This is easily accomplished, for

if it be not universal then it would conflict with some superior law, and cease to exist. And two conflicting or opposing forces can not be present in the cosmos, however much the universal pairs of opposites would seem to imply this, for either they must be equal or unequal. If equal, then nature would rest throughout eternity upon an infinite dead center, each force would exactly neutralize the other and no progression nor evolution be possible. If unequal, then in the eternities of the past the greater must have overcome the lesser, and it would have become practically and actually non-existent. So that one single instance of reincarnation or re-clothing in matter of the inner, spiritual essence establishes the universality of the process, even if it seems to elude our discovery as a potency in action upon all planes of the cosmos. Theosophy claims as a fact that the law of re-embodiment is an actual and potent factor in every process in the cosmos, but that the cycles required to complete its vaster operations are so immense that the small portion of their arcs which one brief life subtends is so minute that we are unable to perceive that it is a portion of a tremendous spiral, and not the straight line we have imagined. It is to such immense cycles that we must assign the re-embodiment or re-birth of stars and worlds; the sufficient proof of which is in the fact that upon lower planes we have discovered the action of this force or mode of motion which must of necessity be universal, and

so by correspondence and analogy we apply the law in these higher instances.

In the demonstration of the first postulate, that reincarnation is universal throughout nature, the law of the conservation of force will be first examined, after which appeal will be had to the facts of evolution. At the very outset certain self-evident generalizations under these laws of evolution and force conservation must be briefly defined. These are:

That evolution is continuously displacing the threshold of consciousness in man and in nature, and thus compelling the constant widening of the conscious area of every entity in nature.

That this continuous addition to conscious experiences, and the infinite variation of conscious states, necessitates the ultimate individualization of conscious centers of force, or units of consciousness, moving in orbits or along lines pre-determined by the coloring and limitations arising out of past conscious association.

That as a result of this individualization of such conscious centers within the whole, atoms, elements, and molecules are continuously being correlated in higher forms of matter by conscious entities seeking higher expressions of consciousness under the stress of evolutionary necessities. And, lastly, which brings us logically and legitimately to our second basic postulate:

That the human soul has been thus individual-

ized, without having been separated from the whole of nature, and as a consequence reincarnates in successive bodies as a distinct, individualized, self-conscious center of consciousness, or soul.

Taking up the examination of the first generalization, it is evident that in its correlation of force and conservation of energy, modern science has, unwittingly perhaps, laid the foundations upon which the structure of universal, cyclic reincarnation may be safely and even scientifically reared. For what is force? Science is dumb, except to define it as anything which changes the relation between atoms, molecules, and objects. Farther than this it refuses to go, although in the assertion that it is eternally conserved, it advances it to the dignity of an entity; for, if force had no real being, then it would be impossible for it to be conserved. It is an aspect entity, as Theosophy defines it; or, in other words, it is one side of the manifested triangle behind whose veil the Absolute lies eternally concealed. Matter, force and consciousness are inseparable and co-eternal, and one can not be thought of as existing apart from the other two. Matter affords the vehicle; force (motion), the means; and consciousness, the directing intelligence for every conceivable manifestation in the universe. Force must have a material vehicle or basis, and as it cannot be dissociated from this, if it be conserved, then its material basis is conserved, as must also be the associated intelligence which directs

its action. Until scientists can show pure force unassociated with matter and exhibiting no phase of intelligence, their proof that it is conserved carries with it the farther proof that its material base and guiding consciousness are also conserved. Science admits matter to be, like force, indestructible, yet, by the strangest inconsistency, it denies the permanency of the one element, intelligence, which alone renders possible the orderly sequence exhibited in the manifestations of its two admittedly indestructible elements.

The failure of modern science to recognize this universal reincarnation in nature arises from its faulty conception of the basic principles underlying the phenomenal universe. Refusing to recognize the absolute one-ness in origin of everything in the universe, whether force, matter or consciousness, Western scientists can not bring themselves to apply the laws obtaining upon the physical plane to psychic and spiritual realms. They can very well see that force can not escape the grasp of the All-container, space, and recognize that matter, too, is limited by the same inexorable bounds; but consciousness, the superior and ruler of the other two, is most absurdly and illogically conceived of as capable of annihilation. It is true that this dilemma is sought to be avoided by claiming that consciousness is only a property of matter, manifested because of certain, they would have us believe, entirely fortuitous combinations of force

and matter. But this claim is a purely gratuitous assumption. The idealists, who look upon matter as a property or product of consciousness, have even a better warrant for their position.

The claim will not stand. When science shall have presented us with matter free from consciousness; unable to assert a determining choice, if resolved into its chemical elements and placed in the presence of other similarly situated elements, its *property* plea will be entitled to consideration; until then, the counter-claim that matter is a property of consciousness is equally valid. Therefore, in this inquiry, reincarnation will be proven by facts and phenomena capable of scientific observation and classification only; scientific deductions therefrom being set aside as incomplete and incapable of that universal generalization and application which Theosophy demands as a *sine qua non* of any and all laws in the universe. For, as stated, if matter is indestructible, then the material base of the soul is indestructible; if force is eternal in its action, this includes intellectual and spiritual or soul force, and hence the necessary preservation of the conscious factor in all its essential integrity as an element upon which the intelligent action of both matter and force depends.

Therefore, to establish the universality of reincarnation in nature, it is sufficient for the present, to rest upon the accepted fact that force is conserved; that it but abandons one material guise to

reappear in another. Let us follow it for a time in its conservations and correlations and see if, before we proceed far, it does not prove to be something more than mere force, and thus establish as a corollary the further truth that this process results in the necessary evolution of individualized centers of conscious force, or souls.

At its every turn we perceive this empty abstraction—this mere “matter in motion”—exercising choice as to its modes of motion. Atoms will only combine with other atoms in certain definite proportions. They cannot be made to exercise an indiscriminate selection and combination, such as would be their only method if force were the non-intelligent non-entity science would have us believe. So with molecular associations; they must have selective choice, or the combination perishes. Man can as easily fill his lungs with nitrogen alone as with a mixture of this and oxygen, yet, in the former case, would perish almost instantly because of the impossibility of atomic interchange taking place. All such refusals of atoms to enter into combinations, when there is no other reason than non-affinity, show that there has already been such a divergence through former conscious experiences among the atoms that each seeks the line of its engendered affinities with an almost irresistible tendency. This shows the absolute truth of the assertion—in reality an axiom—that the laws of nature are universal, and that the addition of conscious-

ness through additional experiences is just as truly an addition in magnitude as is the adding of one material molecule to another. By the latter process the physical magnitude is increased, rendering a double amount of space necessary, under the law that two bodies can not occupy the same space at the same time; by the former, the conscious area is widened, and can never be compressed back into the old limits any more than can the oak be compressed again within the limits of the acorn in which it had its physical origin, and this under the law that the lesser can not contain the greater. It is plain that, under this law, consciousness which has impressed upon it the vegetable stamp, can never re-enter the mineral kingdom; it has widened its area beyond the limits capable of finding expression in that kingdom. Similarly conscious centers of force which have reached the animal can not again re-enter the vegetable plane, nor can human consciousness ever again function in the animal kingdom. All of these facts, depend, primarily, upon the law that the lesser can not contain the greater, and, secondarily, upon the necessity of law upon one plane obtaining upon all the planes of the cosmos. Human consciousness added to animal consciousness is as veritable an addition as that $2+2=4$.

If the law be thus general in its application it is also particular, for the whole is composed of its parts. So that a center of conscious force by con-

tinual addition to its experience in different species of the vegetable kingdom would slowly but surely eliminate its possibilities of choice until it would be driven, by the final impossibility of finding a suitable vehicle in this kingdom, to seek an avenue for its widening intelligence in a higher one, or, in this instance, the animal kingdom. Here the same cumulative widening of consciousness would in the course of ages of successive incarnations tend to bring these conscious centers to the same condition; and, indeed, we are told in the Secret Doctrine that some of the higher animals have almost reached the plane of definitely individualized monads—in other words, the lower margin of the human plane.

This inevitable widening of conscious area and consequent individualization of conscious centers, being plainly the necessary corollary of the conservation of conscious force acting in harmony with and, indeed, guiding evolution, it will be evident that as a result of this individualization the simpler elements as well as atoms and molecules are of necessity continuously built up and synthesized into higher forms in order to afford expression in form for conscious entities too far progressed to longer use these lower substances. A conception of this truth will go far to elucidate the mysterious relation our own souls bear to our bodies.

The proof of the synthesizing of lower entities by those higher rests upon the axiomatic proposition

that the lesser can not contain the greater. Hence, if evolution is to proceed at all, its easiest and, indeed necessary, method is for more advanced entities to take lower forms of matter and, without annulling, superceding, or even disturbing the consciousness of entities finding in such lower forms their normal expression, to build up therefrom suitable vehicles for their own higher need. And while so occupying forms composed of hosts, it may be, of lower entities, which they thus in no way disturb, the association must be helpful to the lower lives, for it necessarily infuses into their essence a faint emanation from that of the higher synthesizing entity. Because of this bestowing of their own purer and more spiritual essence—which is also an universal law upon every plane of the cosmos—it is said in the Secret Doctrine* that “Compassion is an attribute of the very Absolute itself.”

This synthesizing of matter occupied by less progressed entities into composite bodies suited for the use of those higher, constitutes, together with the fact of their repeated reincarnation in such synthesized forms, the complete key to, and the very process of, evolution, as stated at the outset. That it is conscious entities which thus correlate lower into higher forms, is proven by the very fact of any form in any kingdom of nature being repeated at all. For if not so, then every new production of

* “The Secret Doctrine: the synthesis of Science, Religion, and Philosophy,” by H. P. Blavatsky: New York and London: 1893.

crystal, plant or animal, would be practically a new and perfectly fortuitous combination or creation of form, and all method, or necessity for method, would disappear from nature. There is no possible reason, except as the work of an intelligent, conscious (not necessarily self-conscious) entity for the repetition of form and the preservation of species. And variation in form and ultimate extinction of species only mark the gradual expansion of consciousness forcing the evolution of higher types. The agents of it all in the three lower kingdoms are the elementals, or nature spirits, from those ensouled in the tiny moss upon its bark to the single, mighty one which builds and informs the giant oak.

Each is an entity; each on the road to ultimate individualization and self-consciousness, and each at a point where it has left those relatively lower eternally behind it in the scale of becoming. The lesser can never contain the greater. Nor can any one cell in the oak or in the man be shown to be so much superior to the others that in it lies the synthesizing power. There is absolutely required a synthesizer. In man, this is a self-conscious center, or soul; in the plants and animals, a sub-conscious center, or elemental.

In the manifested cosmos there can be no exception to this universal law of the synthesis of lower by higher entities. Worlds are but the garments of their chief rectors—garments composed of myr-

iads of lower elemental hosts. Men are but units in a thinking body which we term humanity, and which, by all the laws of analogy, is synthesized in some grand, incomprehensible (to us) Hierarchical whole. That we do not realize this consciously, is because our consciousness is upon a plane so far beneath that of the synthesizing host; just as the cells of our body, although so plainly an organism to our consciousness, are unable to comprehend that they are such an organism, or to conceive of the intelligence which can use and direct a complex whole, formed of such countless and diverse units.

It may be claimed that as all organisms develop from a germ or seed, herein is to be found the reason for the exact reproduction of form and conscious function. But this is one of those half-truths; dangerous because it is half true. The seed only furnishes the material element and basis for the reincarnating elemental or soul. And having within it of necessity certain cells which have never died since the first appearance of organic life upon this planet, these cells have the impress of previous form-associations upon them, and hence, when they are again revived, the line of least resistance for the returning entity would be in the direction of, or tendency toward, the reproduction of the old form. But if this were the sole source of the reproduction of specific forms, then variation would be impossible. Exact reproduction of that form preserved in the records of the seed would be

inevitable, whereas variation is as much a law and a necessity in evolution as is its opposite. To account for variation there must enter the higher conscious factor, exactly as the same factor must be postulated in the production of the very first cell or plant, which originated of necessity without the aid of any material seed. Sir William Thompson's hypothesis of seeds having been brought to the earth by some comet only removes the materialistic enigma to still more difficult grounds; it does not solve it. It were wiser and infinitely more logical for all materialists to admit, with Haeckel, Huxley, Bain, and others, the fact of spontaneous generation, and face the problems involved in this fairly. Their unwillingness to do so is easily explained, for, if admitted, it will be apparent that the conscious or spiritual factor must be recognized as at the base of any and all spontaneous generation and evolution of form. Blind force taking the direction of the least resistance will not stand the light of logical analysis, for it neither could nor would take this direction were it blind. The power to recognize the line of least resistance is a conscious one, and never was nor can be exercised unconsciously or blindly.

It is thus seen how completely the law of the conservation of force—necessarily conscious, though not necessarily *self*-conscious—and the facts of evolution establish the truth of reincarnation as an universal process in nature; and that the ebbing

and flowing of force includes also the ebbing and flowing of consciousness, and explains the orderly appearance of an universe out of apparent nothingness. For that which appears to us as non-being is but the subjective arc of Being which equally with its objective arc is included in the complete circle and cycle of reincarnation. By the latter is also explained the appearance of any type of form-building by entities upon any plane of being, whether that type be the ponderous mass of the elephant or the humble vestment of a lichen. For the spontaneous generation of the materialist is but the returning entity building for itself the form necessary for the objective arc of its existence. Recognizing this, the seeming mysteries of both birth and death stand unveiled. They are but the objective and subjective arcs of the One Life, as expressed in the countless crores of (seemingly) separate existences.

The truth of the first postulate being thus unequivocally established, it only remains to examine the second, which is, that the human soul, thus individualized, does reincarnate in successive bodies as a distinct, self-conscious center of consciousness.

It has already been shown that the process of individualizing centers of consciousness begins at the very dawn of differentiation; that every experience in matter imposes a widening of conscious area and limitations as to the choice of material vehicles,

which gradually force not only a farther differentiation in its own kingdom but also compels the individualized entity to at length seek a higher one. Therefore, it must not be supposed that in man alone there is specific reincarnation. Nature never leaps. The centers of consciousness, or elemental souls, in all the kingdoms below the human must reincarnate; that is, each specific repetition of form in any kingdom is the reincarnation of an elemental center of consciousness which has received this definite stamp as the result of conscious experiences in its evolutionary past. Such centers do not have subjective cycles of the same nature as the human soul because they are below the plane of self-consciousness. Therefore, their subjective arcs are passed in latency—a bare potentiality of again manifesting the same form when their subjective arc is completed and enviroing conditions permit. That there is an actual re-clothing of the same entity, is proven by the repetition of the exact form, leafage and flowering of plants from roots, rhizomas or bulbs, for here the entity has plainly never abandoned its hold upon the material plane. So that when we speak of the reproduction of a plant from a dried, withered bulb as a growth, we are but hiding our ignorance of what has actually occurred behind technical phraseology. The plant has not been dead; it has been living in this bulb, which gave no evidence of its presence, the subjective arc of its life cycle.

Similarly, in the metamorphosis of insects, a caterpillar, for instance, passes through a complete cycle of subjectivity to re-emerge as the same entity clothed in the same physical molecules—these having never been dispersed—but with entirely different form, functions and habits. If the inner, elemental force can bring about so complete and wonderful a change without abandoning the old material, it is sheer unreason not to recognize that, when the butterfly existence is ended, the same entity is amply able to rebuild the old caterpillar form from an egg after the close of the subjective arc between the butterfly and caterpillar stages.

If, therefore, we find that throughout all the kingdoms below man there is a plain leading up to and preparation for self-conscious reincarnation; that the self-conscious subjective arcs in the human kingdom are a natural sequence and corollary of sub-conscious or latent arcs in the lower ones; and further, that reincarnation is the process of evolution, we may assume this as a reasonable working hypothesis in explanation of the phenomena of human existence. And, logically, if we show the absolute necessity for the presence of a certain law in the cosmos in order to rationalize otherwise inexplicable phenomena, we prove the existence [of that law, although we may not fully comprehend its real nature nor mode of operation. Thus, ether has never been demonstrated other than by the necessity for such a medium in order to ex-

plain certain natural phenomena, yet no one doubts nor disputes its existence. Similarly, if, as has been pointed out, we find that every process in nature tends toward and leads up to the rebirth of individualized human souls, we have a scientific right to assume that rebirth or reincarnation is a natural and therefore universal law. And if we further find that in the human kingdom itself there are numerous phenomena which can only be explained by such a law, its existence passes into the domain of certitude and exact knowledge; while if we still further find that the very highest and most philosophic conceptions of life and of the universe require it; if the grandest generalizations of modern science, the conservation of force, the indestructibility of matter, and the process of evolution, demand it, we shall be but blind followers, not leaders, of the blind, if we do not accept the divine truth which it reveals.

A brief examination of some of these phenomena, as well as philosophic categories, which require reincarnation in order to explain them, will constitute the remaining portion of this chapter.

All of the higher mental, psychic and spiritual phenomena are utterly unexplained except by reincarnation. Among these we may note the sudden appearance of a genius in an entirely mediocre family; a Shakespeare, rising out of the muddy stream of a Warwickshire tenant-farming and petty-trading family. Then will appear a mathe-

matical prodigy, such as Zera Colburn among Missouri clodhoppers; a musical wonder, a blind Tom, out of ignorant, slave parentage; a Napoleon, bred from a camp follower, and so on, *ad infinitum*. No possible theory limited by one life can explain these. But if we recognize reincarnation we at once see that each instance is but the pursuing of a line of development by an ego who has already brought this particular line to a wonderful perfection in preceding lives. And the obverse of these instances is equally explainable by reincarnation. Mental inferiority; stupid sons of wise or illustrious parents, are impossible to account for under the law of physical heredity, to which, of course, false science would relegate them. True science confesses its inability, except to vaguely conjecture that atavism may be the agent. But atavism itself can not be explained except by reincarnation. Under physical law, any force must diminish according to definite ratios when disconnected with its original impulse, and atavism plainly flies in the face of this law, if it be a reversion to a remote ancestor. Reincarnation shows that atavism is but a soul returning with tendencies so strongly impressed upon the eternal cell (transmitted from parent to offspring physically) by some remote ancestor that this ancestor is copied rather than the nearer ones. Many of these cases of atavism, especially in this selfish age of violence, may be the actual return of the same ego, in which case the

tendency to reproduce the old form and traits would be almost irresistible.

And if we enter the domain of logic and philosophy, we are, if possible, in still greater perplexity unless we accept reincarnation. Immortality positively demands it; justice absolutely requires it. The inequalities of birth, of racial, national and social environments, represent a chaos of injustice unless explained by it. Even if we were to accept the theory of physical heredity as accounting for one child having a vicious and another a lovable disposition, one a highly intellectual, and another a stupid, animal nature, we are still unable to account for the terrible injustice which *sends* one soul to vicious, another to virtuous parents; one to cultured Aryans, another to African Bushmen, without the unfortunate or fortunate souls having any choice in the matter. Either we must accept the reincarnation of souls who have lived such lives as have unavoidably attracted them, under the law of cause and effect, to the black or the white, the virtuous or the vicious parents, or we must admit that the universe is but a chapter of accidents; or, if designed and controlled by a god, then that god must be at heart a careless, indifferent monster.

There are absolutely no two individuals in the world whose social station, character, and intellectual capacities have been the same from birth. This inequality, thus attending the very entrance of the soul upon this sphere of action, must be justly and

logically accounted for by any religion or philosophy before the latter is entitled to the slightest consideration or respect. It is in their foolish and puerile attempts to account for original sin, and the presence of evil as a most patent and potent factor in the world, that all one-birth religious and philosophic theories break hopelessly down. But if we recognize in the soul a pilgrim through the great Cycle of Necessity, starting pure but undeveloped, and having to develop all its powers and faculties through use alone, we have at once in our hands the thread of Ariadne; the clue which shall guide us safely out of the labyrinths of evil in which we have become entangled during our endeavors to slay the monster, ignorance. For a perfect knowledge of earth-states requires that each man undergo every possible experience; subdue every variety of human passion; resist every form of temptation whether of the physical, emotional or intellectual. Only by reincarnation is it possible to do this; to round out and develop patience, fortitude, pity, charity, benevolence, and a host of god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn, ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions.

But reincarnation affords ample opportunity for

even infinite progression, and contemplates man as eventually becoming a god compared to his present position and powers, while before him still lie vistas, eternal, indescribable, incomprehensible!

Yet it is not by soaring into dreamy conjectures of the future that this philosophy finds its highest usefulness, but rather because it solves the present, every-day problems of life. It removes all injustice, all chance and all accident from every human environment. Acting under the universal law of cause and effect it determines inexorably every circumstance that foolish philosophers and more foolish theologians call the accidents of birth. As has been stated, a soul is born to vicious or virtuous parents, to black or white ones, with capacities which cause it to become wise or foolish, rich or poor, through endless diversities of circumstance and seeming accident, because it has created in former lives that character which causes it to seek race, nation, and parent, under the law of cause and effect, as surely as atoms of oxygen and hydrogen seek each other in the crucibles of nature to form water. The law is absolute; like is attracted to like; similar causes produce similar results. Even the very diseases of men are karmic inheritances through reincarnation by means of diseased parents having presented the line of least resistance or greatest attraction. The insane, the epileptic, the hunchback, the consumptive, would not—could not—come to parents having these taints

in their blood had they not deserved to be born under such conditions by acts done and tendencies originated in former lives. There is no chance; there is no chaos; above all, there is no revengeful Deity controlling man's circumstances or destiny and "cursing him even unto the fifth generation." Man is his own arbiter, judge, executioner. Under the law of cause and effect—to which men and gods alike must bow—he works out his own salvation or perdition. Every act, thought or word is a cause which modifies his nature to some extent and, taken together, form that character and those affinities which determine absolutely, without the possibility of interference, his every position and power in his next life. No cruel fate nor blind chance has been the slightest factor in the production of any evil or any blessing which now makes earth a heaven or hell to him.

How can any one-birth theory, from the standpoint of justice, account for those *born* diseased, blind, deformed, idiotic? Such theories offer only chance, or the whim of some imaginary god, in explanation of these seeming injustices. The mind revolts against such puerile absurdity. If chance can rule in one single instance, then the universe is all chance, and he who can get the better of his brother by robbery, or even murder, is amply justified, for we are then but cattle driven helplessly to the slaughter. But, realizing that we have lived on this earth in the past, and shall do so in the future,

with every life controlled by the acts of former ones, even selfishness prompts us to pursue a line of conduct which shall send us into pleasant and happy environments in future incarnations.

Yet, as reincarnation teaches the truth that we are absolutely dependent upon the function of parentage for our ability to return here when this becomes inevitable under the law, it is at once apparent how intimate is the bond which unites all souls in a common brotherhood. One can not soar away from the rest; he must use a body furnished by physical parents, and the wisest and most evolved soul will find his wings crippled, his powers limited, if he be compelled to seek reincarnation through inferior physical progenitors. He is thus violently thrown back to partake in the common lot, to share in the suffering he has selfishly tried to avoid. Only by raising the whole of humanity is it possible for its egos to make real and permanent progress. Thus reincarnation, even from the physical standpoint, re-enforces and re-declares the law of the brotherhood of man; the law of his very highest being as well as his lowest, and in which is to be found his only hope of attainment to the elysian fields of the gods.

We see, then, true philosophy, true science and true religion, all requiring reincarnation to meet their demands; that innumerable phenomena upon every plane of nature are alone explicable by it; that it satisfies the heart and intellect alike. Let

us, therefore, if we be men and not babes afraid of our own shadows, accept it, and, accepting it, so live that humanity will one day have progressed until incarnation in these mortal bodies upon this plane of illusion will no longer be necessary.

CHAPTER XIII

THE NATURE OF THE SOUL

THE soul is a unit of consciousness. But what is consciousness? The universe, including man, must have a source. This source may be termed God, or the Absolute, or the Unknowable, as one chooses. It is of necessity infinite; and that which is finite can not comprehend the infinite. But the infinite can not be out of all relation to the finite, for the finite depends upon the infinite for its existence; and, therefore, the Unknowable must present to the finite certain aspects of itself which are comprehensible. These aspects are matter, force and consciousness. Consciousness is that aspect of the Absolute which perceives, reasons, feels, wills, and directs. Neither matter, nor force, possess any of these discriminating powers; therefore consciousness appears to be the superior of the three.

Man's body, in common with the entire universe (for the universe is but embodied consciousness), is governed from within outward. Every thought which enters the human brain comes into it ready-made; every motion of which the human body is capable arises through some inner impulse.



Inner control is universal and absolute. The fact that the universe is governed from within outward is evidenced by the appearance or design everywhere. Theological assumptions and assertions have caused this argument of design to become somewhat discredited. Theology teaches that an anthropomorphic God created the universe, and governs it solely by his personal, and, therefore, mutable, will. But certain laws of nature were recognized which transcend the possibilities of anthropomorphic divinity, and blind force, taking the direction of least resistance, displaced and endeavored to discredit the view of design. If one takes the larger view that everything in the universe is governed from within without, the argument of design holds good, and proves that there is within the cosmos that which designs in advance of execution; and this is consciousness.

Material laws themselves are only the evidence of a broader, deeper designing. They show that there are beings as far in advance of ourselves as we are apparently in advance of the flower or the insect; beings whose thought takes form in material worlds and in the forms of entities which inhabit them; whose will is seen in the laws which govern such worlds. In short, if there were not this inner consciousness, designing, guiding, controlling everything, then this universe would be but chaos.

Matter is incapable of self-guidance. Of itself,

it is inert and lifeless. Force, of itself, is non-intelligent; for even the laws of nature which are the wills of high, divine beings, in their mere action show themselves to be mechanical. An earthquake does not choose its victims; a hurricane does not avoid certain localities and devastate others, for these are but examples of general laws under which the entire world exists; and in any specific case are necessarily non-intelligent.

Consciousness and matter are ever associated and force is but an expression of the effect of consciousness acting in matter. Yet matter ever limits consciousness; prevents it from exhibiting all its powers. The more dense the matter, the less the consciousness which can be displayed. This is important to remember. We do not know what consciousness is in itself. We do not know that it can even exist without a material association. Certainly, there is no evidence of such existence in the manifested universe, and with unmanifested realms we have no present concern. Therefore, in its material associations we may expect to find infinite gradations of the manifestations of consciousness, for the infinite can only manifest itself finitely by an infinite number or succession of finite phenomena.

For convenience of study, consciousness may be divided into the mineral, vegetable, animal and human kingdoms. In the mineral and vegetable kingdoms there is no appearance of the Not-me,

no self-differentiation is possible. But both these states are throbbing with the consciousness of life, which, as yet, is in the universal. In the animal kingdom the Not-me is faintly dawning; in the human it appears as an I-am-myself, which separates itself from the universe without. This recognition of egoity is a possibility in all states of consciousness. It does not appear in the lower kingdoms because it is prevented from manifesting by the density or materiality of the vehicle; but it is there as a potentiality.

But what is egohood—this mysterious power of self-recognition as I-am-I? It roots in the Absolute—is lost in that “pavilion which is surrounded by darkness.” Out of Absolute Unity all manifested differentiation of necessity proceeds. It is evident that this unity is manifesting itself in an infinite number of units of consciousness, every unit of which is capable through the process of involution and evolution, of manifesting all potentialities contained in its Source. Every phenomenon of the manifested universe, all evolution in nature, demonstrates that atomic units of consciousness are passing through some great Cycle of Necessity, and so widening infinite potentiality into actual potency. This is the meaning of, and the reason for, the process of evolution.

The soul, then, is a unit of consciousness. But unity, by its very nature, is incomprehensible. What says mathematics, the most exact of all

science, of the unit? Once one is—what? Two? No; once one is *one*! One divided by one is—what? A half of one? No; one divided by one is still one! Is there not herein a great mystery? One *added* to one makes two; one *subtracted* from one leaves nothing. We can *add* units of consciousness together, until out of them we have an infinite universe, but to multiply them or divide them, or, in other words, to produce them out of each other is impossible. The soul remains forever a unit, uncreate and immutable.

Unity, thus seen to dwell in matter, enters also into consciousness; for matter, force, and consciousness are inseparable. Unity in one demonstrates it in all, so that, mathematically, we are forced to recognize a unit of consciousness or a soul.

There is no science which is not built upon unity; which does not depend upon units for its existence. Mathematics, physics, chemistry, astronomy, all are based upon this mysterious unity, this atom which must be postulated before the demonstration of any science whatever. Material atoms must exist that the universe may exist; conscious atoms must exist, that differentiated consciousness, or souls, may exist.

The soul, then, is a CONSCIOUS UNIT, or a unit of consciousness. It must be a unit because it can cognize or know unity. It is not possible for the soul to conceive of a quality which it does not possess. Can the stone or the flower think of itself as

I? But man—all his thoughts, his emotions, his passions, his will, everything which constitutes him *man*, every faculty of his soul, depends for its existence upon this recognition of I-am-myself, this unit of consciousness upon which has at length dawned the first, faint, reflection of that infinite, eternal unity in which it has its source and which it IS. It is, therefore, a self-evident truth that the soul is a unit because it perceives unity.

The soul is a unit, also, because it conserves conscious experiences. The acorn brings forth oaks; and throughout the eternities it will produce but oaks so long as this unit of consciousness seeks and finds expression within the vegetable kingdom. In the human soul, identity is equally evident. Each soul has a multitude of conscious experiences, involving the production of conscious energy. The law of the conservation of energy is universal; and no soul can conserve the conscious experiences of another. Whatever conscious experiences one has can be recorded only upon his own soul; not upon that of another, and therefore, this record can not be made, preserved, nor conserved, unless the soul is an indestructible, eternal unit of consciousness.

The soul is a unit, also, because it can perceive itself. Can the flower perceive itself? Does the rock recognize that it is a rock? But the human soul recognizes unity, which is but itself, yet being still under the sway of the the illusion of matter

separates itself from its source and, therefore, from all other units, which is the Great Illusion. This recognition of I-am-I is born with the human soul, and is just as strong in the cradle as it is at the very threshold of the grave. All through life it is the one thing which ever persists; which is never lost. With its very first expression of consciousness, the child exclaims, "I-am-myself." With its last breath it makes the same assertion. All the wilderness of change, all the phenomena of mental growth, of conscious expansion, have not altered in one iota that innate recognition of unity which proclaims, "I-am-myself-and-none-other!"

The soul is a unit of consciousness because it remembers its past. Memory implies a stable, sure, permanent record, upon which experiences are engraved, or the soul could not recall them. Each one remembers *his* past—not another's. And it would be impossible for us to remember *any* past if the soul were not a unit, eternal and immutable. The brain is a molecular, mechanical apparatus. Its molecules are coming and going incessantly. Seven years, we are taught, is sufficient to complete the change of the very hardest bone; seven hours, perhaps, may completely change the entire brain substance. Certainly, it changes with great rapidity. The material tablet upon which an event is recorded is destroyed and renewed scores of times, yet throughout all memory persists—a thing impossible if there were not an unchanging unit of

consciousness, upon which all conscious experiences are recorded, and which the phenomena of memory proves to exist and to be beyond the domain of decay or chance.

The soul is a unit because it synthesizes all the various reports of the senses. The hand feels a thing. The sense of sight reports a thing quite different. If there were not that within which takes these two reports—that conveyed by touch, and that recorded by sight—and harmonizes and synthesizes them, what would the world be but chaos and unreality? These every-day experiences, these things which are necessary to our lives hour by hour and moment by moment, prove beyond question the existence of the soul and its unity; if we only patiently observe and reason upon them.

The soul is a unit of consciousness, then, and it is independent of the body. The body is destroyed almost entirely by old age, or by sickness; yet, if the person has cultivated his reasoning powers, does old age dim them? It does not; it only weakens the reasoning powers of those who have lived as vegetables. The man who has lived a life of thought takes the power of thought to the grave with him. It can not be destroyed. The body may be emaciated by disease, yet the soul will reason the more acutely because of this suppression of the merely animal portion of man. There are many diseases which suspend consciousness,

but this is because they impair its principal vehicle, the brain. But, setting this aside, there are numberless instances of disease which destroy the body without impairing consciousness. Old age itself never impairs the consciousness of that soul which has compelled its brain to think.

The universal belief in a soul is not evidence; it is only testimony. Yet, when almost the entire world accepts a thing, may we not believe that the idea is innate, and innate because it is true; that the soul recognizes its truth, even though it be harassed and limited by matter, and asserts from its own nature the truth which it thus intuitively recognizes?

It is not demanded that the soul be placed as a material thing in evidence. In one aspect it is material, but its matter can not be seen, touched or tasted. In consciousness itself must be sought the proof of consciousness.

Materialists may declare, "You have never seen a soul." Let us answer, "You have never seen a body." A flux and flow of atoms, streaming in and out by millions, never for the thousandth of an instant the same, is more unreal than the soul. The soul is not an object of physical perception; but of spiritual, or conscious, recognition.

Logic and philosophy, on the one hand, agree with the phenomena of life, on the other, in declaring that man is a soul, and not the mere lump of clay which chains him to the earth. It is the

body alone, with its desires and passions, which separates us from each other, not the soul within, which, when it can make itself heard, always declares its unity—its brotherhood—with all other souls. This feeling of brotherhood has a deep significance, for it is the mute testimony of the soul to the common origin of all souls—the recognition of a divine Unity, in which all have their source and life. So, recognizing that man is a soul, an eternal, imperishable center of consciousness, which life or death affects not, except to change its temporary vestments, each can press forward toward the goal of his own god-like destiny; each can face the gates of death undaunted; for life in the cycles of time will bring us again and again to its portals for the unfolding of that divine nature, now so deeply buried in the coils of matter. So let us set ourselves earnestly to seek the meaning of our sojourn in these bodies of clay, not foolishly declaring the sensuous experiences of the body to be all there is of life. Nothing can come to us but our own, whether of joy or sorrow; for the Galilean Adept stated^e the whole law of life when he declared: “Brethren, be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.”

CHAPTER XIV

CAN THE DEAD COMMUNICATE?

THIS question can only be answered after a thorough examination of the constitution of the mortal man. For, after all, the question is not so much, Can the real ego communicate? as, Can the last personality communicate?

We want to hear from our dead as they were when we knew them. Anything which is new or strange is something to which we strenuously object. "What is the use," we ask, "of communicating unless it is with the personality we knew and loved?" So the whole question, from its spiritualistic aspect resolves itself into an eager search for tests that the communication is genuine, and really from the personality from whom it claims to emanate. How satisfactory this has proven, is shown by the fact that the life-long, veteran spiritualist is just as eager for new and more satisfactory tests to-day as he was a half-century since, when he began investigating. This condition could not obtain if the tests were really as satisfactory as the advocates of this philosophy would have us believe. We must first of all realize that the soul is a center of consciousness—a unity representing that

great Unity of which the cosmos is an adumbration. It eludes analysis—is as incapable of comprehension as the Absolute itself. Like the latter, its nature can only be conjectured from the phenomena which it causes, and which betray its indwelling. Thus it is a unit because it perceives and comprehends unity and postulates it of things outside itself—an impossibility did it not possess unity as an attribute of itself, as has been well shown by Professor Ladd and others.* It has also the elements of pity, compassion, love, unselfishness, with many other divine qualities, because it feels these things. The opposites of these, as hatred, revenge, selfishness, etc., do not inhere in its true essence because it constantly rejects them—tries eternally to purge these things from its consciousness. They can, therefore, be but perversions, finite and temporary, of truly divine qualities. No one desires to hate unless under the sway of selfishness and ignorance—and ignorance is the source of all selfishness.

This divine, incomprehensible center and unit of consciousness manifests itself upon the finite side of existence by means of so-called material vehicles, although these vehicles are themselves the seat of the consciousness of entities at different stages, and traversing differing arcs, of the infinitely varied cycles of evolution. Coming from the Absolute, as it must, and manifesting upon this

* Elements of Psychological Physiology.

outer, material rim of the cosmos, as it undoubtedly does, it follows as a logical and partially demonstrable proposition, that the soul has an almost infinitely compound vehicle, which ranges from the coarse molecules of which our bodies are composed to matter which not only eludes analysis, but baffles comprehension in its fineness, tenuity, and above all, its potentialities of conscious manifestation, or of permitting the evolution of the soul through undreamed-of fields of conscious experiences. This matter also proceeds from unity, and, because of this, there are no hard and fast lines dividing this compound vehicle into so many layers, or skins, like those of an onion, for example. A knowledge of this fact must follow us through all our investigations, and will enable us to extricate ourselves from many an otherwise insuperable difficulty. In it is to be found the only solution to the question under consideration.

For, while not separating like the skins of an onion, there are certain lines of cleavage—certain weak or critical states of matter, which, because partaking of the nature of the states both above and below, are not so strong as either of these, and therefore afford normal lines of separation. It is these lines of cleavage which, from their material aspect, mark the divisions known in Theosophical philosophy as the Seven Principles. But as each state or principle passes by insensible gradations into the state or principle above or below, the

separation, at first, is never complete, either mechanically or consciously. Time—that universal factor in all the phenomena of finite manifestation—is required to complete the separation.

Thus, the soul which dies out of its physical body has still enough remnants of molecular matter to enable it to dimly sense the things of earth, though not enough to enable the man of earth to sense its presence except under very exceptional conditions. This power is quite faint in normal deaths—but who dies normally? Not one in a million, perhaps. We are so ignorant of the laws of the plane upon which we are struggling to maintain our existence that practically none conform to them exactly (an absolute necessity if our stay here is to prove normal), and so has arisen that abnormal state of consciousness known among Theosophists as *kamaloka*, and among Catholics, though wholly misunderstood, as purgatory.

This is not to be wondered at. With religious concepts which would almost be dignified if classed as superstitions; with ideals based wholly upon erroneous conceptions of life; with our whole nature tending earthward and longing for the things of earth; with our mutilated lives cut short while our desires are still unsatisfied, it is small wonder, indeed, that the soul is unable to rest after death. So it has widened a normally narrow critical condition into a deep and yawning gulf, out of which it can not be prayed, and of whose unrealities it

must become utterly weary before it can cross to the safe shores of temporary oblivion—of sleep and dream.

From this purgatory the PERSONALITY can under exceptional conditions, communicate. That is to say, the person as we knew him, the man of earth, through the creative power of his imagination, builds for himself a faint, and ordinarily invisible, replica of his physical body from matter of a molecular nature which still clings to his disembodied soul, by means of which he maintains a faint and exceedingly temporary hold upon material things. Such a soul coming in contact with a medium or person with a diseased and, therefore, abnormally sensitive astral body, can undoubtedly make its identity known. The communication is fleeting and unsatisfactory to all concerned, both to the disembodied entities and to those in the flesh; but it can be accomplished. Under exceedingly abnormal conditions the personality can even materialize and become visible to the physical eyes of any one. These abnormal conditions are largely the coming together of personalities from both sides of the grave, each imbued with an intense desire to manifest, one or more of them being a medium, or person with an abnormally developed and sensitive astral body, and an acquired tendency for it to "ooze out." Now let the light be so dim as not to disintegrate the form, and the "spook" may so clothe itself with the

medium's astral shape as to become plainly visible. But it is rarely, if ever, that those who claim to be dead relatives, etc., really are such. The audiences are usually so self-hypnotized, so self-deluded by their intense desire for abnormal phenomena, that the same spook will often impersonate a host of the "dear departed." Or, the thought of some strong will present may actually mold the astral matter, unconsciously to himself, into the resemblance stamped by affection upon his memory. Besides, the spooks who can return in this way are the very lowest and most material of all. Lost souls, or those from whom the reincarnating ego has departed, and whose very existence depends upon their being able to prey like vampires upon the foolish living, are often to be found among them. Materialization is wholly abnormal and uncanny, and so many influences are at work in its production that its *modus operandum* is hard to unravel. As a proof that there is some sort of existence beyond the grave, although this be extremely undesirable, it is of some doubtful value; as a means, or proof of, communication with the dead, it is utterly valueless. Probably nine hundred and ninety-nine of every thousand alleged materializations are fraudulent and impudent impositions upon the credulity of those present, and from the few spooks who do maintain an uncertain existence for a few moments upon this, to them, abnormal plane, nothing of value ever did come, or, from the very nature of the

circumstances, ever can come. Such phenomena may confound the gross materialist, but here usefulness ends, and it is an exceedingly doubtful question if the whole game is worth the candle.

The communication by the dead through the senses must always be attended with great difficulty, owing to the exceedingly imperfect sense organs which remain for a brief period after the death of the body. Yet it is just this sensuous communication which the sensuous man demands. He must see and hear and feel the ghost—must thrust his hand into the wounded side, before he will believe. With his own senses dulled by the grossness of his desires, and with the faintest replica of sense-organs remaining in the case of the dead, it is small wonder that the persistent search after tests is so futile. And this remaining replica is the more marked as the soul is more gross, whence it is easy to see that the most bestial men when living are exactly those who can communicate the most easily when dead.

This is not an idle assertion, but one capable of scientific demonstration. Matter is not the dead thing which our materialists would have us believe. It is always associated with consciousness of some degree, and this associated consciousness really determines the plane to which it belongs. Thus in the case of a normal line of division between two states of matter, already referred to, it is plain that the thought of the individual

will largely determine the exact line of cleavage. Physical matter passes by imperceptible degrees into the finer matter of the next higher plane. Coarse desires and low thoughts will so taint the consciousness of the cells along this critical line that they will divide much lower down than is the case in one whose thoughts and desires were high, and thus a stratum of tainted matter, which ought to have remained with the body and to have perished with it, remains as a basis for the astral senses of the sensuous entity. Such vicious and sin-tainted souls will naturally cling to the only consciousness which appeals to them. They will seek the things of earth with a passionate longing. A lie more or less counts for nothing with them, if it enables them to partake vicariously, even for a few minutes, of the lost pleasures of earth. The fleshpots of Egypt are sweet to their palates, and personification of the dead relative of a credulous dupe wonderfully easy.

It will thus be seen that sensuous messages, or those which come through the avenues of the senses, are as unreliable and, therefore, as useless as are materializations. Occasionally, and under exceptional circumstances (a pure, unselfish and spiritually minded medium is absolutely essential), a genuine message may drift through while the departed soul is yet in the borderland and held to earth by the ties of a strong personal affection. But for all except the vicious and depraved there is

ample reason for believing that this borderland is swiftly crossed, and that the soul begins to live in its imagination within a few minutes, even, of death. Note the case of the physician, referred to heretofore.

But there *is* a means of communicating with the dead, as well as with the living, ever at hand. This is through the higher faculties of the soul, and these are equally active in life or death. Consciousness is *vibration*, and the consciousness of love crosses all gulfs. The soul, embodied or disembodied, knows no higher vibration than that aroused and created by the feeling of pure love. There is nothing molecular in it—it roots in the very Absolute itself. It may be speechless—for who can find words to express even sense-tainted compassion and pity?—but it is able to reach the consciousness of the soul on both sides of the grave. Else who could endure the sorrow of death's awful separations? Entire annihilation of the soul, total oblivion, forever and ever, would be far preferable to the chasm between us and our beloved were this as real as our deluded senses would have us believe. The comforting consciousness, the evidence of the real presence of disembodied souls through their uninterrupted love and sympathy, enable us all to dry our tears, while we wonder, perhaps, why our grief will not stay. For it is only selfish and sensuous souls who sink into the depth of their very lowest sense-consciousness, and

refuse to listen to the tender assurances of the higher and true Self. Such grieve because they are selfish, and the luxury of their grief affords them for the present the very highest pleasure, however much they would affect to be shocked if they were told the truth. In fact, all the emotions of the lower self—anger, hatred, pouting, or sulking, etc., are always indulged in because the lower and, for the time, dominant self finds in them its present highest satisfaction—is actually taking pleasure in them!

Not only these high and holy feelings, which lie at the very base of our being, but high, pure, and unselfish thoughts, also cross the Bridge of Sighs which seems to divide the two worlds of life and death. The inspirations of the poet, the artist, the musician—who can tell their exact source? Similarly, messages of hope, of encouragement in days of difficulty, may come from either side of the grave. They are the truest communications, for they assure us that we are not alone nor forgotten by gods or men in this awful, lonely sense-school, in which we are now striving to learn the meaning of life. The dramatizing power of the untrammelled imagination of the disembodied soul may even construct a guard of protecting entities around the beloved one who still remains in the darkness of the flesh. The cases of premonitions, of warnings of danger, are much too numerous to be all due to blind chance. They show a protecting love

which may well come from those whom we have dearly loved, but who have passed to the subjective side of the cycle of life. But here we enter a land of shadows and mystery which it is not our present purpose to explore.

But, let it be repeated and emphasized, the communications from the "summerland" of Spiritualism are from the personalities of the dead, and are strong and decided in exact proportion to the earthly tendencies of those personalities. The true soul, the real being whom we loved through, perhaps, a long life of changing form, never communicates except from its own higher plane, and in the manner indicated. It is the astral corpse, the uncanny remains of the lower nature, that haunts mediums, and seeks to renew and re-experience the old sensuous delights. Such communications are as valueless and unreal as would be the utterances of a physical corpse galvanized into a semblance of life by electrical or other means.

These communications usher their participants into the company of those with whom they would scorn to associate if they were embodied, but whose foul embraces are now considered holy because of the apparent mystery which accompanies their manifestation. Lost souls, murderers, suicides, Indians, and the undeveloped and vicious generally, are the chosen friends of reverential test-seekers. Like causes produce like effects, and spiritualistic phenomena would not be surrounded by that

aura of deceit and trickery, did they proceed from the souls of our pure and virtuous dead.

Besides, all that any spook can accomplish in the way of communications alleged to come from beyond the grave, and supposed to be verified by exhibiting a knowledge of occurrences known only to the questioner, may be, and have often been, duplicated by thought transference, without any attempt to interject the wholly unnecessary and clumsy artifice of a dead personality. When the wondrous powers of the human soul are developed and recognized, spooks as aid-de-camps will no longer be tolerated. That large class of phenomena which cluster around the borderland between life in the body and life beyond the grave, will then be understood, and the vagaries of modern Spiritualism will cease to be a reproach to the intelligence of the West.

Some day we will have progressed so far that we will recognize all souls as brothers, and will cease to demand that our own dead shall return to comfort us. But then the chasm of seeming death will have been wholly bridged, for we will have learned our lesson—that brotherhood is the basis of being.

CHAPTER XV

THE HOME OF THE SOUL

A STUDY of the nature of the soul, and the relation it bears to the body, even as brief and fragmentary as has been possible in this brochure, makes it abundantly clear that this molecular earth is not its permanent home. Upon what blissful realms of cosmos it has its abiding place, we can only conjecture. Confused by the roar of the senses, with the memory of its past deadened, it wanders in this phenomenal universe of coarse, uncongenial matter, a pale ghost of its true self; believing itself too often, to be but the animal body with which it is transiently associated.

There is no suffering without adequate recompense—even this crude earth is governed by the law of cause and effect—and so the reward of the faithful soul for its toils while in the flesh must be as bright and hopeful as its condition now is dark and doubtful.

The soul has no passions, no appetites, no hatreds, no fears, no doubts, no despairings. All these belong to, or are born from, the purely physical man. Let the soul be freed from its body, and

these fall away from it as the slime from the lotus that has thrust its petals above the stagnant pool. The faculties of the soul, as we have seen, are pity, compassion, love, unselfishness, the delights of pure wisdom, the contemplation of the beautiful and true, the intelligent seeking after God! Creative geometry! (What unexplored domains await our god-like activities in this department of nature alone!) "God geometrizes," declares Plato, and in this blissful creative brooding the soul must share—for is it not of the very essence of God?

The home of the soul is—can be—no *place*, as we understand locality. It is a state of consciousness, rather, and one which lies not within the possibilities of molecular matter. The vibrations of the latter are too coarse; its agglomerations too crude and harsh. Error abides here; there can be no error or falsehood in the regions the soul permanently inhabits. Only truth can there abide; illusion is impossible. Sorrow can not enter there; woe is forgotten; struggles and temptations are remembered only as evil dreams, from which we have happily awakened!

For the home of the soul is heaven, paradise, nirvana! What matters the name where all names fail utterly; or why attempt to describe that which passes description?

One thing unknown to mortals must be there—rest; and freedom from that change which here mars all our fleeting pleasures. To-day our be-

loved clasp our hands and walk by our side; to-morrow they depart—forever, so far as our benumbed senses can perceive. There can be—there must be—no to-day and to-morrow there! It must be a Now which contains not even a dream or thought of ceasing! For what is time but the cruelest of all illusions? The soul knows it not, even while in the body. Was there ever a time when it was not *now* to every soul? Ought not this wonderful fact to arouse in us a keener perception of the nature of Being, of the impossibility of death, of that unalterable calm which abides by eternal existence? Forms perish and pass, but the soul, the spiritual essence, endures forever and forever after!

From its material aspect the soul is undoubtedly an atom of thought-matter; from its conscious aspect, it is a unit of consciousness—a reflection through and by means of a material basis of that Infinite Unity which of necessity constitutes the subjective side of Being.

It is, therefore, doubly assured of immortality; death of its body disrobes it of form, but touches not that innermost center which is life itself. Why this deathless, eternal center and unit of consciousness should be engaged in this weary journey through the Cycle of Necessity, the labyrinth of infinite evolution, it were idle to question. But being caught in the coils of matter, and recognizing itself as a feeling, loving, suffering, experiencing

center of consciousness, it is its right and its duty to seek its own source, examine its own faculties, test its evolved potencies, postulate its divine potentialities. Like an eagle, it must try its wings in the lower air first, that it may gain the power to cleave the pure ether. Now it is weighted by the fetters of matter that it may acquire the energies which are absolute prerequisites ere it mounts to higher, purer realms.

The Self of spirit may be freed by the slow and laborious process of evolution; but its recognition, the knowledge of its divine presence and nature, quickens the process a thousand fold. So, let each seek within in his own heart for "that light which lighteth every man that cometh into the world," for that divine Ishwara which "dwelleth in the heart of every creature."

The soul is an uncrowned king, dwelling patiently within until its divine right to reign shall have been recognized. It will not accept a divided loyalty; it must reign alone, or it will not ascend the throne. It ever comforts, counsels, warns, checks, by its whispered admonitions; and, indeed, all that the lower man has become is due to its compassionate care, its silent influence. What, then, must lie in store for the true man when the soul shall ascend its throne, an acknowledged sovereign and lord?

It is not the destiny of the soul to remain an exile in this land of death; a derelict drifting on

the sea of material life. It must some day—when the earth shall melt with fervent heat, and the heavens pass away—return to its home. This is in the strong, loving Thought of the Oversoul; in the safe, changeless depths of Absolute Bliss. A wayfarer on the path of life; a weary pilgrim journeying to the land of the gods, let us all hope and trust that the parable of the Prodigal Son was the true vision of a Christ who had passed over much of the way we have yet to traverse. We have all erred; we have all suffered; we have all sinned, but we can each one of us atone. That tender compassion for the overborne and fallen which arises in our own hearts surpasses not the pity and love of its infinite Source—it were blasphemy to entertain the morbid thought. So, let us hope on, struggle on; lifting our eyes above the darkness of matter which now encompasses us, and some blissful day we shall see afar off our Father's House, shall catch a glimpse of the Place of Peace, the City Beautiful, the HOME OF THE SOUL!

APPENDIX I

IN DEEPER DREAMLAND

RIGHTLY studied, there are few subjects more instructive than dreams. The light they throw upon the mystery of life comes from many, and often most unexpected, sources. "Trifles light as air," though they be, there are yet causes lying behind them of which the dream gives as little indication as do the illusory phantoms of waking life to its realities.

All materialistic hypotheses of life break down hopelessly when applied to the phenomena of dream. The state is itself a profound mystery. One-third of every human life is passed in a condition only comparable to that of profound swoon. Mind has entirely departed; man is but a helpless clod of earth at the mercy of the weakest of that kingdom of which he is the lord when awake. This swooning abyss, this interregnum of apparent annihilation, indicates very clearly that life is much more complex than would seem to be the case when its waking states alone are studied, for the fact that the soul returns from this state, and tranquilly connects itself with its past life, shows that there has been no real break in its continuity; but that the being which feels and wills as I-am-myself in the waking condition has been at least existing, if not active, in some other state, with which waking life

is not at present consciously correlated. Yet, if there has been no break in the real, there has been in the normal, waking consciousness, and an apparently abnormal state either substituted or superimposed.

The ordinary dream has long been recognized as not only failing in the reasoning faculty but as occupying a distinctly lower moral plane than the waking consciousness. Cicero was not the first nor the last to discover this fact; it is of universal experience. It points to the almost irresistible conclusion that man is either a dual being, with a Dr. Jekyll waking morality, while in sleep he is a Mr. Hyde, or that his true consciousness is absent during the latter state. The second hypothesis will appeal to most thinkers, for the normal consciousness is certainly absent in dream, and the normal is, or ought to be, one with the true.

But if reason and conscience are gone, what is the nature of the decidedly lower consciousness which dreams these dreams without recognizing their lack of reason, or moral and ethical failure? For the absence in dream of both reason and conscience is a strong link connecting these faculties, and locates them as attributes of a soul which would seem to be limited in its activities to the waking state. A very important fact, bearing directly upon the question of the source of these reasonless and conscienceless dreams, is that animals—notably dogs—unquestionably dream. Who has not seen the hunting dog re-enact the scenes of the chase, until he awakens himself in the act of springing upon his too vividly-imagined foe? And who has not recognized the shamefacedness with which he mutely apologizes to his human audience for having yielded to such unreal folly? No one will claim that the animal possesses a reasoning soul, however much

we may be inclined to believe the germ of this to be present. Analogy would certainly indicate that man in the dreaming state is but an animal; and this brings us directly to the point from which we must study dreams, if we would study them intelligently. For thus early are we brought face to face with the unavoidable deduction that man must be a soul occupying, or incarnated in, an animal body, from which, for reasons which are no doubt purely physical, and governed by alternating cycles of fatigue and rest, or waste and repair, he retires during its sleeping periods, leaving the body but a superior kind of sleeping animal which re-enacts, but confuses and distorts, the events of its waking life.

The technique of this retiring of the soul from the body need not here concern us. The separation is evidently only partial, and involves the mere receding of the soul to those inner or ethereal states of matter upon which the outer or molecular body must rest—unless we take the unphilosophical position that there is nothing behind physical matter, which would then become a kind of material atlas, supporting the world of sentient existence with no foundation for its own feet. Assuming, then, for the time, that this relation of soul to body is true, let us abandon the field of these plainly animal dreams, and seek in deeper dreamland for further light upon the mystery of conscious existence.

Accepting, for the present, the provisional hypothesis that man is a soul occupying an animal body, the study of these deeper dreaming states becomes merely the tracing of the direct or indirect action or influence of the soul upon its brain and body, even though the latter be asleep. This hypothesis also recognizes the necessity, philosophically, of the continuous existence of the soul, whether its

physical body be sleeping or waking. It further recognizes the fact that the evolution, or widening of the conscious area of the soul's experiences, may go on upon more than one plane, and under more than one mode, at the same time. Thus there may be a parallel evolution to the physical proceeding upon an inner plane, or state of matter, simultaneously with this, and which utilizes the apparently wasted period spent in sleep. Something of this kind is actually taught by Eastern philosophies, for these maintain that evolution takes a much wider sweep than is contemplated by Western theories. Besides material evolution, or that of molecular matter, the former predicates a similar process resulting in the acquiring of self-consciousness under other and inner material conditions. The soul in its evolutionary progress, they teach, has acquired self-consciousness under molecularly-material conditions; it is in the process of acquiring this in atomic-material states. If the next inner, but still material, plane be termed astral, for want of a better word, then the soul must there perfect organs capable of projecting exterior vibrations interiorly perceived into an exteriorized world, in a manner analogous to its method of sensuous perception and subsequent exteriorization of nature in this state of existence. It would appear that it is already beginning to do this, and that these deeper dreams are the first evidences of the fact.

Who has not in dreams become conscious that he was dreaming? Yet, here enters a factor entirely new, which quite removes this class from the ordinary, or sensuous dream. The influence of the soul is beginning to be felt; evolution is proceeding in this inner matter; and an inner, or astral, set of organs are feebly commencing to function, in a manner similar to the uncertain steps of a child

learning to walk. And this power to recognize that one is dreaming is capable of quick and immense expansion. So very little training is required that one is almost forced to the conclusion that the next step in astral evolution is very much closer at hand than the ordinary individual suspects. Whether or not this be so, recognition of the dreaming state by dreamers is comparatively common. Fully developed, it constitutes a class which may, for descriptive purposes, be termed waking dreams.

As far as the personal experience of the writer goes, these waking dreams nearly always supervene upon the ordinary kind. That is, one will be dreaming quite a commonplace and, it may chance, senseless dream, when there will take place a kind of inner awakening. The realization that one is dreaming will come, simultaneously with which confused or commonplace occurrences will assume a vividness and reality placing them far above ordinary dream events, while the scenery or other environments of the dreamer will become flooded with light, as a cloudy landscape might if the sun were to pour its full glory upon it. The cessation of this waking dream is a sensation of yielding to an overpowering inclination to sleep, to which, struggle as the delighted dreamer may, he must yield—to find himself not asleep, as the sensation would indicate, but awake to ordinary humdrum existence. Or, the waking dream may change back into the ordinary senseless type without physical awakening.

The writer has had numerous experiences of this nature. Some of these, if not instructive, are at least curious enough to warrant description. Before doing so, however, it must be premised that he accepts the hypothesis that the class of dreams under present consideration are subjective; are very largely, if not wholly, the cre-

ations of the dreaming imagination. Believing thus, it chanced that in a waking dream a young man was present upon whom he was performing a trifling surgical operation. In the midst of this, and while bandaging an injured but apparently very real arm, he remarked to the young man: "Look here, do you know that I created you?"

Upon another occasion, the writer attempted to cross a small stream by means of the prostrate trunk of a tree, which unfortunately reached but part way over. Instead of turning back when this was noticed, he, recognizing that he was master of the situation, simply willed that the log should touch the farther bank, which it forthwith did, and the stream was passed. It will be admitted that whether the subjective theory of dream be true or not, it is a most comfortable one to hold when dreaming!

Certain of these waking dreams would indicate that there is at times a partial and, perhaps, imperfect exteriorization accomplished by the dreaming ego, in which purely subjective creations are intermingled with real objects, and even persons normally present, such persons being either themselves dreaming or otherwise. Thus upon one occasion, finding himself in this state, the writer resolved to go to New York, and, further, to find a certain friend there. Never having visited that city, however, he had not the slightest clue of his friend's residence. Success apparently attended both efforts, for he found himself in New York, and in a residence the description of which, as afterwards verified, corresponded accurately with that of the friend he was seeking. The friend came forward to greet him, clad in a very peculiar, shaggy and warm overcoat. (In San Francisco where the dreamer was it was warm, which makes this circumstance

more remarkable). Now a very odd thing was that the friend had no such overcoat, but confessed to having repeatedly seen in a clothier's window, and to have wished to possess, the exact counterpart of the one which he had apparently appropriated in the dream!

Such dreams as that just related leave it quite an open question in the mind of the writer whether or not real entities may be seen in this class of dreams. Do we not all live a double life — a waking and a dreaming, which as has been said, are not correlated? Besides this instance, the writer once awakened to find himself in the very large park adjoining his own city—San Francisco. Here he met two young ladies, one of whom he accosted and asked her to give him her place of residence so that he might be able to verify it in the morning; he fully recognizing the fact that he was dreaming. This in a most naturally modest manner she hesitated to do, but upon being urged, and the reason for the request made plain to her, she yielded so far as to admit that her name was Mott, and that she was visiting friends living upon Ellis street. The writer begged earnestly for the exact number, but while she hesitated the familiar and overpowering sensation of sleepiness came upon him, and he awakened before obtaining the coveted information. From the manner of the young lady, he is certain that she at least had no idea that the occurrence was a dream, until she awakened and found it so—providing always that it all was anything more than his own dreaming imagination.

Certain of these dreams would seem to be quite under the sway of both conscience and reason, showing that the true soul was cognizant of, if not actually concerned in, them. Thus in one the writer was approached and solicited to accompany as pretty and bright a bevy of young

houris as heart could wish for; but deliberately turned away from them. Upon another occasion this temptation was repeated, except that there was but one female, and the look of sarcastic, tempting derision upon her fascinatingly beautiful features will not soon be forgotten. Also in still another, in which the dreamer was riding in the midst of a most bright and beautiful landscape, his horse chanced to stumble. In what would have been a very normal waking pet, the writer swore at him, when the landscape instantly changed from its previous golden brightness in a most remarkable manner, the gloom appearing to close in from all sides until visible objects had disappeared except for a very few feet in the immediate vicinity. This seemed to be a purely mechanical effect of the disturbance of the ether by vibrations set up by the oath, much as the transparency of a pool is destroyed when a stone is thrown in it; and, if a real occurrence, illustrates how a seemingly trifling fit of anger or other passion destroys the tranquility of the soul's physical mirror, the brain, and annuls all possibility of the perception of higher things.

Once the dreaming consciousness accustoms itself to this inner awakening, it is curious to observe how accurately it will carry over any information bearing upon this state which it learns in waking life. Thus in the case of being annoyed by certain elementals, the writer had been told that a violent blow from an imaginary sword would effectively dispose of them. And it chanced, it may be because of this information, that in another waking dream he was attacked by a grotesque figure, very much resembling a Chinaman, which was armed with a formidable sword. Remembering his instruction, he advanced boldly and struck it a swinging blow with another sword, which

even in the dream was entirely imaginary. The imp curled up in death, with a curious expression of having been vanquished by superior knowledge, for which it bore not the slightest malice. Yet the dreamer promptly secured the sword of his vanquished foe, with the remark to himself that imaginary swords were well enough in their way, but if he had to do any more fighting he preferred a real one!

Often in these deeper dreams knowledge superior to that of the dreamer seems to be possessed by his dramatized creations, just as in the case of ordinary dreams. Thus the writer had puzzled for a long time over a knotty metaphysical problem, when in a waking dream he chanced to meet a supposed Hindu yogi. The question being referred to him, he promptly decided directly opposite to the view held by the writer when awake, and which decision, upon further study and investigation, proved to be correct, although it was months before the writer was able to solve by his reason the problem which his own dreaming creation had decided instantly. Such instances, as before remarked, raise the question whether or not real entities may be encountered in these dreaming conditions. If this is not so, they point conclusively to the fact that the soul, even when partially disembodied in dreams, possesses powers far transcending its normal waking capacities. They also seem to prove the theory, maintained in Eastern metaphysics, that the soul is a divine being whose proper habitation is upon planes of pure thought, and that by incarnating in these molecularly-constructed bodies it loses almost wholly its divine reasoning powers, and is thus swayed by the passions of a body, with which this very loss causes it to ignorantly identify itself.

In fact, dreams show by their gradings into classes in which the conscience and reason slowly emerge from an entirely reasonless and conscienceless condition, that the relation of the soul to the body is one very far from being fixed by any hard and fast line. The point of union is unquestionably the line of unstable equilibrium, pointed out by Herbert Spencer, along which all evolutionary progress must take place. Upon this subjective and mysterious battlefield the real contest of eternity is waged, and whatever dominion over matter mind possesses has been won in a silent conflict maintained throughout ages whose duration the mind itself in its incarnate state fairly reels if it attempts to grasp. And this point is eternally varying, in both dreaming and waking states. Eastern wisdom avers that spirit, or consciousness, and matter are but aspects of an Absolute Unity, with which it makes no attempt to deal for the very good reason that finite minds can not comprehend infinite problems. But, granting these two aspects, it holds that matter passes by an uninterrupted gradation to states which to ether are as the latter is to granite. And all of these inner material conditions are present in man as well as in every object in nature, for each object of whatever kind rests upon some material cause from its material aspect, and upon a conscious cause, from this aspect; these two final causes blending in the Absolute itself. It thus rejects entirely the theory that there are, or can be, disconnected objects in the universe which exist aimlessly in space, and which have no root in, or hold upon, the divine.

At any rate, the corollary that the mind uses differing material vehicles in its varying relations with the body, is borne out very strongly by the phenomena of dream as well as those of waking life. In the ordinary senseless

dream the thinking soul has abandoned nearly all relation to molecular matter, and man is a dreaming animal. As the dreams become more reasonable the soul is approaching more and more to its normal relations with the body. We at once can see how under passion and desire it would be driven from one material vehicle to another, until at last it is compelled by the very violence of the passion to loose all control over its animal associate, which then does those passionate and unreasoning deeds at which in its normal condition the soul sickens. The dream in which the landscape closed in and was blotted out by an angry word well illustrates this. And one can perceive that once consciousness in dream is attained how much superior must its sleeping tranquility and hushed passions be to the proper functioning of the soul than the tornado of waking life.

Among these deeper dreams must be classed those which distinctly foretell events; especially dreams of premonition or warning. Thousands might be instanced; let a single one suffice for an example. A father living in Oakland, a suburb of San Francisco, dreamed that his son, a small lad, was drowned. So vivid was the impression created that he refused to go to work the next morning until the boy had given his word not to go upon the water that day. Later on the lad succeeded in convincing his mother that his father's fears were foolish, went out boating and was drowned. The father in his dream had seen the lifeless body dragged into a boat—doubtless a merely dream-dramatized detail, as the body was not recovered.

If, as these higher dreams seem to show, there is in man a soul superior to and independent of his body, then it can easily happen that a strange, unaccountable dream

may be a page torn from the records of a former and forgotten life. For there can be no effect without its antecedent cause, and, therefore, every dream must arise in some actual experience in consciousness. Therefore, science correctly enough finds in the ordinary sense dream a confused recalling of the thoughts and scenes of the waking hours. But when a connected, sequential dream happens which from its very nature could not have had its basis in thoughts, acts, or in the environments, even, of this life, it is but logical to presume that it is the living over and re-enacting of some strongly impressed detail of a forgotten one. In dream, then, might often be found the thread of Ariadne by means of which we may grope our way into the labyrinths of an otherwise buried pre-existence.

There are many by-paths in dreamland into which one would delight to wander, but these are forbidden because interminable. There is, however, a lesson to be learned from dreams which must not be overlooked. That is, that in every dream there is an entity which dreams that dream. No one will admit that it is himself in his normal state which dreams senseless or vicious dreams. They are accredited in some vague manner to the imagination when divorced, in some equally mysterious manner, from reason and conscience. But even the study of dream shows that the soul can take no part in these; that it is independent of and most probably away from the body when they occur. Then, taking into consideration the unquestioned fact that animals dream, it logically follows that such low dreams are the work of the human brain alone, and whether we relegate the causes of them to external or internal stimuli, automatism, or what not, the fact remains that some entity that must be conscience-



less and unreasoning perceive and records them. It cannot be the reasoning soul or moral and rational distinctions would be made. It is idle to talk of nothing perceiving something, yet this is the strait to which we are reduced unless we accept the fact that some entity distinctly below the human plane—reason and conscience both being absent—dreams these dreams.

And that this is the fact one experience of the writer strongly indicates. In awakening from a dream upon a certain occasion, the real I of the writer seemed to be in the attitude of a spectator so far as its relation to the body was concerned, and for a brief moment watched in wondering awe the process of a dream which was then actually occurring. There appeared to be an entity like to his body in appearance, engaged in active thought, and in some incomprehensible manner these thoughts appeared to be thrown upon the brain as pictures, and which pictured thought constituted the dream. The process of dream would seem to be similar to a magic lantern entertainment, except that the presence of the operator in the dream is not suspected.

The inference is plain and unavoidable, in view of the above study, that man would seem to be associated with an animal body in which is enthroned an animal entity similar in nature to other entities in the animal kingdom. This association is neither idle nor fortuitous; it occurs under the universal law of cause and effect, and one can easily imagine its object to be the slowly lifting up of the lower entity into the human or reasoning condition, while at the same time an almost infinite amount of experience, with its resulting wisdom, is gained by the food for thought afforded a purely thinking soul during its experiences while thus incarnated among entities entirely below it,

and in whom the ruling principal is desire. The further thought is also forced upon one that, as this association is not, or can not be, under the laws of nature, fortuitous, it has persisted during perhaps innumerable lives in the past and must so persist in future ones, which doctrine is the very essence of the fact, and the reason for, reincarnation. Therefore, in the most senseless and vicious dreams may be read the record of the impressions which man's mind has imparted to his unreasoning associate. In them one may learn the precise point to which he would descend were his soul to desert him, and may also test how pure and unselfish his thoughts are upon interior planes of which no one knows, or can catch even a glimpse, except his own soul. The real morality of the waking ego is undoubtedly reflected in the dreaming one, and he who habitually dreams cruel or immoral dreams may be sure that these taint, it may be all unsuspected, the garments of his soul, and that it would be well to set about living that life and thinking those thoughts that would render it impossible for his lower self to dream such dreams. For even admitting the fact that most of these are dramatizations of some external (a noise) or internal (indigestion) stimuli, yet the sequence of that dramatization will depend entirely upon the real tendencies of the hidden mind of each individual. Thus a drop of water falling upon the face of two individuals will be dramatized in the one into storm and shipwreck, it may be, while, to the other, they will unfold into the dramatization of the scenes of one of the Roman baths of old. Let me repeat it; each one may form a correct estimate of the general tendencies, moral or otherwise, of his mind by the careful study of even his most absurd dreams. For, in the case of the writer the delight

of the dreaming entity, thus caught in the act of dreaming while the real I was away from the body, was intense, but still animal-like in nature. So strong was it, that the writer no longer wonders at men yielding to sensuous gratifications urged upon them by their animal associate. He must have a strong will who can sternly forbid and prevent the projecting of unclean images into his brain-mind.

One point more. Some will say they never dream. Change this into "they never remember their dreams," and it will be correct. Remembering dreams is a habit easily cultivated. The scientist reads a book and remembers all its details; the child reads a novel, and recalls it vividly, while the blase man or woman will cram novel after novel without being able to recall anything unless re-read. The scientist deliberately, though unconsciously, it may be, wills to impress his mind with what he reads; the child is interested. This is the clue. Become interested in your dreams, and try to remember them, and you will find the fact following upon the heels of the wish.

APPENDIX II

THE WORLD'S CRUCIFIED SAVIOURS

THE principal object of the Universal Brotherhood organization being to establish the fact that men are brothers in the fullest sense that the term connotes, it will be at once evident that to reconcile religious beliefs must prove a most important means to this end. No wars are so bitter as those fought under the banners of differing faiths; no quarrel so vindictive as that where each antagonist believes himself to be defending truth and God against error and blasphemy.

It can be demonstrated beyond peradventure that all religious faiths and beliefs have a common ancestry—are all the offspring of an old Wisdom Religion, which, in these later days, has become known under the title of THEOSOPHY, or, literally, the “Wisdom of the Gods.” It is said by the Wise Ones that this Wisdom Religion was originally taught to this humanity in its infancy by beings from other spheres who had passed through that arc of the Cycle of Necessity which we are now treading, and because of this knew whereof they taught. Certain it is that a very brief examination of comparative religion will demonstrate that a time when the gods (or God) walked with men was a matter of universal belief. Jehovah walking in the Garden of Eden is only one, and a com-

paratively recent, variant of an account to be found in the mythology of every religion. Whatever may have been the original source of the teaching it is absolutely certain that every religion worthy of the name descends from this archaic parentage. No unbiassed student will deny this for a moment. Modern science and materialistic philosophy make of the evident one-ness of pagan myth and Christian teaching their strongest argument for discrediting the divine source of any and all religions.

But this agreement, while a stumbling block to the narrow-minded sectarian who would compel all men to accept his faith, however illogical, and to the materialist who recognizes nothing divine in any religion, becomes an all-compelling argument to him who seeks to unify the race; to prove to men that religion is a common heritage; that God has never forgotten the world! While the dogmatist may be dismayed, the lover of the race will be rejoiced to find that all men are really praying to the same gods, are fighting the same foes, are striving for the same goals of purity and peace. Each new link forged, each new fact dug out of the buried records of the past, will be to him a new joy, for it brings one step nearer the day when men shall no longer face each other in fratricidal struggles because one names that as Jehovah which others know as Brahm, Zeus, or Osiris; when all shall be so wise that they will no longer disagree because of the name if the inner meaning be one.

This old Wisdom Religion presents as a basis for its philosophy of life (for what is any religion more than this?) certain fundamental concepts, which must be at least briefly studied preparatory to showing that all religions root in these teachings, and are all really one in essence and in their divine origin. These are: (a) Evolu-

tion conceived of in such wide, deep, and universal aspects that that taught by modern science only describes a small arc of its infinite and perfect circle. (*b*) That the law of cause and effect governs every plane of the universe physical, mental, moral, or spiritual. (*c*) Re-embodiment, or the eternal re-clothing of the inner, immutable, spiritual essence in mutable, material forms, and as a corollary, the re-birth of the human soul in successive bodies. (*d*) All religions proceed from a common source; have their origin in the old, universal Wisdom Religion, referred to before.

The evolution of the Wisdom Religion teaches that spirit, or consciousness, eternally descends into matter, and as eternally re-ascends out of it in immense cycles of evolutionary activity. All manifested existence proceeds in cycles, or recurring periods of objective existence in material form followed by subjective arcs, thus maintaining the continuity of life unbroken. In the heavens are now visible worlds in every stage of material life-cycles, from the nebulous, through the fiery sun stage, to the cool, habitable (for entities clothed in flesh) one of earth. Others again are apparently dead and re-embodimenting their vitality in newer planets, as has the moon; or, finally becoming so ethereal and tenuous that they can no longer be seen by physical means, as is said to have happened with one or two intra-Mercurial planets. The objective life-cycle of worlds is thus plainly written in the strata of the heavens making up the abysses of visible space about us.

Descending from cosmos to earth the law of cyclic life is found to be absolutely unbroken. It is seen in the life and death of man; in the recurrence of night and day; of the seasons; in all the phenomena of life. As this material universe must proceed from the Causeless Cause, it

logically follows that this universally imposed limitation of cycles is a law of the very Absolute unto itself, and as such imposed upon all its emanations.

This primal and perhaps infinite cycle of manifestation is composed of an almost equally infinite number of lesser cycles. So it must happen that within this great period will always be found worlds in every stage of evolutionary activity. In our own system the sun and moon represent uninhabitable stages—at least for such beings as ourselves—while the Earth and Venus and Mars, probably, are in habitable stages, but at differing arcs of the evolution of their humanities. Therefore, it follows that there are and have always been other humanities than ours, matured and perfected upon other planets. There are upon the earth no two individuals at exactly the same stage of their intellectual, moral, and spiritual development, and the same divergence, only in greater degrees, marks the different humanities, for, as stated in the Secret Doctrine, every entity in the universe either is, was, or prepares to become, a man. These humanities, therefore, which have passed beyond our condition have their egos at varying stages of attainment, and the less advanced are able to impart their wisdom to advanced earth egos. That is to say, that nature never proceeds by leaps nor breaks; and there is always possible that interblending and intercommunication between egos of different world periods which enables past humanities to teach those of worlds coming after them. Humanities are necessarily in relation, and correspond, to the ordinary human family. Upon the accumulated wisdom and experience of the parents, the children have a lawful lien, and in like manner it is the duty of the parents and elder brothers of this race to impart to it their wisdom.

The Wisdom Religion then, comes from and is the heirloom of our humanity from a humanity which has passed through these material stages, and which has transmitted to us as our heritage their knowlegde thus acquired.

The religious instinct is innate and universal, for each ego at the beginning of its human experience has had impressed upon it this Primal Wisdom. Besides this, man retains a certain memory or reminiscence of a divine state which he has lost by his fall into matter. The faint memory, the far-off reminiscence, of this state persists in us today, and lies, it may be, at the bottom of every effort to attain to something purer, truer and higher than man now is. For this reason even the religion of a Bushman is to be respected. It expresses the desire of his soul to regain a lost spiritual condition, the memory of which still unconsciously haunts him.

One of the strongest evidences of all religions having this common origin, is the myth (and truth) of a crucified Saviour. This is an universal myth. The cross itself is the most ancient symbol existing. On the cosmic plane it is a symbol of the descent of spirit into matter; on the human, of man's soul, fallen and incarnated in a fleshly body.

The cross has never been anything else but a symbol. There is not a particle of evidence to show that there has ever been a Saviour really crucified, all these myths to the contrary, notwithstanding. The myth means, and means only, that the soul of man is crucified in the fleshly desires and appetites of its sensuous body, and not that any particular Saviour has suffered death in this manner.

In reference to this, it is a significant fact that Euse-

bius,¹ one of the early Christian Bishops, declares, upon the authority of the martyr, Polycarp, that it was accepted among all the early church Fathers that Jesus of Nazareth was never crucified, but on the contrary lived to be fifty years of age. But crucifixion is not the only key to the Saviour legends. All our souls may be said to be crucified in the flesh, while the origin of these Saviour myths, is either the voluntary descent and incarnation of high souls of former humanities, or the equally voluntary relinquishment of glorious spiritual states won, by advanced souls of this humanity who reincarnate at times of great spiritual debasement. To thus save humanity by restoring lost spiritual truths, is the meaning which runs through all these myriad stories of crucified Saviors.

It is the meaning, certainly, which the early Christians gave to the crucifixion of Christ. If he were really crucified, contemporary history ought to have noted it. The Jewish historian, Josephus, was a bitter opponent of his kinsman, Herod, and recorded all his wicked acts and it is not reasonable that he would have omitted to mention in this connection such a remarkable occurrence as the massacre of infants.

There is no Christian teaching which has not been anticipated by other teachers long previous to the era of Christ. Especially does the story of a crucified Saviour appear in all histories or legends of great religions. There are historical accounts, allusions, or legends of the following crucifixions: ²

¹ Irenæus.

² This list of Saviours is from the "World's Crucified Saviours," by Kersey Graves, from which work many of the authorities mentioned are quoted.

- ¹ Chrishna, of India, 1200 years B. C.
- ² Sakia of Hindustan, 600 years B. C.
- ³ Thammuz, of Syria, 1100 B. C.
- ⁴ Wittoba, the Telingonese, 552 B. C.
- ⁵ Iao, of Nepaul, 622 B. C.
- ⁶ Hesus, of Great Britain, 834 B. C.
- ⁷ Quexalcote, of Mexico, 587 B. C.
- ⁸ Quirinus, of Rome, 506 B. C.
- ⁹ Prometheus, of Greece, 547 B. C.
- ¹⁰ Thulis, of Egypt, 1700 B. C.
- ¹¹ Indra, of Thibet, 725 B. C.
- ¹² Alcestos, of Greece, 600 B. C.
- ¹³ Alys, of Phrygia, 1170 B. C.
- ¹⁴ Crite, of Chaldea, 1200 B. C.
- ¹⁵ Bali, of Orissa, 725 B. C.
- ¹⁶ Mithra, of Persia, 600 B. C.

Other Saviours declared to have been crucified also, but the date of which event is uncertain, are: Salvahana, of Bermuda; Osiris, of Egypt; Horus, of Egypt; Odin, of Scandinavia; Zoroaster, of Persia; Baal, of Phoenicia;

- ¹ The Hindu Pantheon.
- ² Progress of Religious Ideas.
- ³ Ctesias, quoted in Higgins' *Anacalepsis*.
- ⁴ *Anacalepsis*.
- ⁵ Georgius.
- ⁶ *Anacalepsis*.
- ⁷ Mexican Antiquities.
- ⁸ Higgins' *Anacalepsis*.
- ⁹ Seneca and Hesiod.
- ¹⁰ Wilkison.
- ¹¹ Georgius.
- ¹² *Anacalepsis*.
- ¹³ *Anacalepsis*.
- ¹⁴ *Anacalepsis*.
- ¹⁵ *Anacalepsis*.
- ¹⁶ Faber and Bryant.

Taut, of Phoenicia; Bali, of Afghanistan; Xamolxis, of Thrace; Zoar, of the Bonzes; Adad, of Assyria; Deva Tat, of Siam; Alcides, of Thebes; Mikado, of the Shintos; Beddru, of Japan; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaites; Gentaut, of Mexico, and several others, of lesser note.

If the influence of the World's Saviours upon humanity be judged by their present following, it is interesting to note that Chrishna has 400,000,000 adherents; Christ, 200,000,000; Mahomet, 150,000,000; Confucius, 120,000,000; and Mithra, 50,000,000.

Their histories are strangely similar; too much so not to have been derived from a common source. Let us take as a type that of Chrishna.¹ It is said of him that his birth was foretold; that he was an incarnate God; his mother a virgin; that he had an adopted father who was a carpenter; that there was rejoicing on earth and in heaven at his birth; that his mother's name was Maia. He was born in obscurity on December 25th; was visited by wise men and shepherds who were led by a star; was warned of danger by an angel; that all the children near his birthplace were ordered destroyed in order to include him; that his parents fled to Mathura. (An ancient legend states that Joseph and Mary journeyed to a place called Mateira, where they fled from Herod into Egypt.) He had a forerunner (Bali-Rama); was wise in childhood; was lost and searched for by his parents; had other brothers; retired to solitude; fasted; preached a noteworthy sermon; was entitled a Saviour, Redeemer, Shepherd, Lion of the tribe of Sakia; existed

¹ "Three hundred and forty-six Striking Analogies Between Christ and Chrishna," *Loc Cit.*

prior to birth; and on earth and in heaven at the same time; was both human and divine; did miracles of which one or the first was to cure a leper; healed all manner of diseases; raised the dead; cast out devils; had apostles; reformed the existing religion; abolished law of lineal descent in priesthood; was poor; was conspired against; denounced riches; meek; unmarried and chaste; merciful; associated with sinners; was rebuked for it; befriended a widow; met a gentle woman at a well; submitted to injuries and insults; was a practical philanthropist; had a last supper; was crucified between two thieves; darkness supervened; descended to hell; was resurrected after three days; and seen by many people.

Again, of Quexalcote,¹ the Mexican Saviour, we are told, that he was born 300 years before Christ; of a spotless virgin; that he lived a life of humility and piety; retired to a wilderness and fasted forty days; was worshipped; crucified between two thieves; descended to hell and rose again the third day; rode on an ass; forgave sin, etc.

As it will be impossible in the short space of a chapter to note the similar important incidents in the life of each Saviour separately, merely the incident will be noted, and under it grouped all the Saviours of whom there is trustworthy evidence of that particular event having been recorded. Let us, then, as an appropriate beginning, take the prophecies concerning their birth. Under this head we find that the coming to earth of Chrishna, Chang-Ti, Osiris, Cadmus, Quirinus, and Quexalcote were all thus foretold, while prophecies of Saviours run through nearly

¹ Mexican Antiquities, Vol. VI, Codex Borgianus. Codex Vaticanus.

all sacred writings. Thus the Vedas, the Chinese Sacred Books,¹ those of Egypt, Greece, Rome, Mexico, Arabia, Persia, etc., contain Messianic prophecies. Of Saviors connected in some manner with a Serpent-symbol, we have Osiris, spoken of as having bruised the serpent's head after it had bitten his heel; Hercules is represented with his heel on a serpent's head; Chrishna is both pictured and sculptured with his heel on a serpent's head; Persia has the same legend to the effect that Ormuzd made the first two pure, and that Abriman took a serpent-form in order to tempt them.

Miraculous conceptions are recorded of:

Plato, who was said to have been a son of Apollo;

Zoroaster,² born of a Ray of Divine Wisdom;

Mars and Vulcan, conceived by Juno;

Quexalcote,³ of Suchiquetqual;

Yu,⁴ of a lily, or a star;

Appolonius,⁵ of Proteus;

Buddha, of Mahamaya;

Chrishna, of Yasoda, by Narayana.

Jesus, of Mary, by the Holy Ghost.

Of Virgin Mothers⁶ we have:

Yasoda, mother of Chrishna;

Maia, of Sakia;

Celestine, of Zulis;

Chimalman, of Quexalcote;

Semele, of Bacchus;

Prudence, of Hercules;

¹ Martinus—"History of China." Halde—"History of China."

² Malcolm—"History of Persia."

³ Mexican Antiquities, Codex Vaticanus.

⁴ Tod—"History of the Rajahs."

⁵ Philostratus.

⁶ Higgins—Anacalepsis.

Alcmene, of Alcides;
 Shing-mon of Yu;
 Mayence, of Hesus;
 Mary, of Jesus.

Angels, shepherds, magi, etc., visited:

¹ Confucius,
² Chrishna,
³ Sakia,
⁴ Mithra,
⁵ Pythagoras,
⁶ Zoroaster, and Jesus.

The births of many were preceded by the appearance of a new star, and occurred upon December 25th, formerly the beginning of the new year. Of those to whom this date is specifically assigned we have:

Bacchus,
 Adonis,
 Chrishna,
 Chang-ti,
 Chris (of Chaldea),
 Mithra,
 Sakia,

Jaο (of Ancient Britain), and Jesus.

Jesus is often poetically spoken of as the Lamb of God. Other nations have been equally poetical in the titles they have given their particular Saviour. Thus we find Chrishna spoken of as the Holy Lamb; Quexalcote, as the Ram

¹ Five Volumes.

² Ramayana.

³ New Covenant Religion.

⁴ History of Persia.

⁵ Progress of Religious Ideas.

⁶ Aristotle and Pliny.

of God; the Celts had their holy Heifer; and Egypt its sacred Bull.

Of Jesus and Chrishna it is recorded that they were born in caves, for the manger in which the birth of the former is declared to have occurred was hollowed out of a hillside.

Of infants threatened by hostile rulers, we have :

Bacchus,
 Romulus,
 Chrishna,
 Osiris,
 Zoroaster,
 Alcides,
 Yu,
 Rama,
 Indra,
 Salvahana, and Jesus.

The two last were sons of carpenters. (World Builders ?)

The Wisdom Religion affirms that there are seven keys to all these myths according as we read them in a human, terrestrial, cosmic, or other sense. To turn the astronomical key to the above, we find that Herod means the "Hero of the Skin," or Hercules, and that the Sun (Hercules) enters Gemimi in May. Rachel equals Ramah, and Ramah means the Zodiac in both Indian and Chaldean astronomy. Rachel had Joseph and Benjamin; Gemimi has two stars. He who runs may easily read.

Of those who descended into hell and were resurrected after three days, we have :

Quexalcote,
 Chrishna,
 Quirinus,

Prometheus,

Osiris,

Atys,

Mithra,

Chris, and Jesus.

If we examine the doctrines of these Saviours we shall find the same close analogy, bespeaking a common origin, that the "Religion of Jesus Christ is neither new nor strange," as was asserted by Eusebius, and that St. Augustine was quite right in claiming that: "This in our day is the Christian religion, not as having been unknown in former times, but as recently having received that name."

Among other resemblances we note that the doctrine of the Trinity was recognized in Brahmanism, Zoroastrianism, and in the religions of Chaldea, China, Mexico and Greece. Speaking of this doctrine of the Trinity, Bishop Powell declares: "I not only confess but I maintain such a similarity between the Trinity of Philo and that of John as bespeaks a common origin." The ceremony of the Eucharist was also observed by the Essenes, Persians, Pythagoreans, and Gnostics who used as elements bread and water. It also was recognized and taught by the Brahmans and Mexicans. St. Justin indignantly remarks of it: "And this very solemnity an evil spirit introduced into the mysteries of Mithra." The pious Faber also laments that: "The devil led the heathen to anticipate Christ in several things, as for example, the Eucharist." Baptism by water, fire, air or spirit, was a portion of the sacred teachings of the Romans, Egyptians, Zoroastrians, Jews, Hindus, Greeks and Chaldeans.

Throughout all, and the golden thread which is the re-

ligion, or rebinding of them all, run the teachings of reincarnation, karma and universal brotherhood. And it is needless to remark that all of them endeavored to make this latter teaching practical. The golden rule is found in the mouths of all of them, as was to have been expected. Below are a few instances taken mostly from the teachings of their disciples.

Confucius, 500 B. C.—Do unto another what you would have him do unto you. Thou needest this law alone. It is the foundation for all the rest.

Aristotle, 385 B. C.—We should conduct ourselves toward others as we would have them act towards us.

Pittacus, 650 B. C.—Do not to your neighbor what you would take ill from him.

Thales, 464 B. C.—Avoid doing what you would blame others for doing.

Isocrates, 338 B. C.—Act towards others as you would desire them to act towards you.

Sextus, 406 B. C.—What you wish your neighbors to be to you such be to them.

Hillel, 50 B. C.—Do not to others what you would not like others do to you.

There are many more quotations which show the real, inner agreement better than a host of external forms. For example:

Buddha—A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

Lao-Tse—The good I would meet with goodness. The not good I would meet with goodness also. The faithful I would meet with faith. The not faithful I would meet

with faith also. Virtue is faithful. Recompense injury with kindness.

Manu—By forgiveness of injuries the learned are purified.

Kwan-Yin—Never will I seek nor receive private, individual salvation; never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout the world.

Philo, the Essenian—It is our first duty to seek the kingdom of God and his righteousness.

Socrates, voicing the divine wisdom left as the heirloom of Greece by Pythagoras—It is not permitted to return evil for evil.

If men would seek for points of agreement in their separate faiths, and rejoice when a new one had been found, how quickly would all this religious intolerance disappear; how the hands of all who recognize reverence and adoration as the highest and holiest faculty of the soul would be strengthened for their common conflict with those who believe and teach that man is but as the beasts of the field, who are to-day, and to-morrow are not. The Nazarine declared that he had other sheep "Not of this fold"; Chrishna, that "In whatever way men approach me, in that way do I assist them," and again, "In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein."

He who reveres the God-like man, and he who worships the man-like God, may both have the same thought in their inmost heart. Certainly, all who worship THAT, under whatever term they may seek to make it comprehensible to the finite intellect, ought to have no quarrel over words, and he who, in a spirit of sympathy and tol-

erance for all, studies the inner essence of the world's great religions will quickly discover that words, and words alone, divide them, and that if one is true, all are. And who will dare assert that all religions are false?



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